

The REVIEW *and* EXPOSITOR

A BAPTIST THEOLOGICAL QUARTERLY

VOL. XLVII

OCTOBER, 1950

NO. 4

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A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary



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Subscription Rates: \$2.00 per year in advance; single copies, 60 cents. Sold in England by Kingsgate Press, 4 Southhampton Row, London; in Canada, by Baptist Book Rooms, Toronto.

Entered as second-class matter July 14, 1906, at the Post Office at Louisville, Ky., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918.

THE Review and Expositor

Vol. XLVII

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An Adapted Evangelism

BY PROFESSOR G. S. DOBBINS

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Charles L. Goodell, in *Heralds of a Passion*, paraphrases a proverb to make it say, "A noun is known by the company it keeps." Criticized thus, evangelism is in bad repute. Consider some of the words commonly associated with evangelism: "mass," "emotional," "high-pressure," "sensational," "professional," "superficial," "hysterical," and the like. Yet evangelism in its original meaning is one of the noblest words in the Christian vocabulary.

Wrapped up in the word "evangelism" are many of the great concepts of Christianity—the being and nature of God; the depravity yet infinite worth of man; the fact and consequences of sin; the character and purpose of revelation; the need and the provision for redemption; the person and work of Christ; the conditions of grace and salvation, the office work of the Holy Spirit; the demands for personal witnessing; the place and functions of the church; the purpose and meaning of the ordinances; the opportunity and obligation of missions; the privilege and duty of service; the principles of stewardship; the place and program of education; the joys and blessings of fellowship; the rewards and punishments of the hereafter. What is there, of major importance, in full-rounded New Testament Christianity that is not involved in *evangelism*?

The New Testament makes it clear that in the beginning evangelism did not connote a separate function but was a richly descriptive term to characterize all preaching,

teaching, witnessing, whose primary purpose was to bring to men the message of salvation through Christ. Timothy, the young pastor, is exhorted to do the work of an evangelist. Philip, the evangelist, was one of the seven deacons appointed to oversee the distribution of alms to the Greek widows. Paul's list in Ephesians 4:11 is evidently not that of separate church officers, but of functions or gifts which have been bestowed according to the measure of the gift of Christ, by virtue of which every Christian is to find his place as a missionary (apostle), or proclaimer of God's message (prophet), or herald of the good news of salvation (evangelist), or overseer and educator in a local congregation (pastor and teacher). The purpose of this bestowal of talents or special abilities is that the body of Christ, the church, may be perfected through the nurture and development of each member unto the measure of the stature of the fullness of Christ, that there may be unceasing increase of the number of those who are thus added as spiritual units of the church and of the kingdom of God.

It is unfortunate that evangelism should have come to be thought of as something apart, and the evangelist as a professional specialist. The proclaiming of the gospel message is not the whole work of the church, neither is it the specialized task of a few individuals. To be sure, some can do the work of evangelizing better than others, and they should be encouraged and given every opportunity for the exercise of their special abilities. Yet no Christian, much less pastor or teacher, is exempt from the duty or cut off from the privilege of witnessing by word and life to the saving power of the gospel of Jesus Christ, and this is the heart of evangelism.

Some Evangelistic Assumptions

Underlying the purpose and the practice of evangelism are certain basic assumptions:

(1) Every person is of infinite value. This may be well considered the unique revelation of Jesus. Evangelism that does not begin with this premise is bound to be feeble.

(2) Personality is the measure of supreme value. Other measures of value have been proposed, but if man is not the measure, evangelism loses the dynamic of its message.

(3) Sin has brought disaster into the universe of personality and society. The word "disaster" means literally "a blast or stroke of an unfavorable planet," hence misfortune, mishap, calamity. The new psychology, like the new physics, has revealed to us a new universe made up of "discontinuities within a continuum." Whatever may be the theological concepts of sin, its observable consequences are universal and undeniable, separating between God and man, between man and his fellow man, disrupting life functions and bringing disintegration to the total personality. There would be no need for evangelism were it not for the fact and the disaster of sin.

(4) Recovery has been provided in an unexpected way. Man's effort to extricate himself from the wreckage of sin having failed, religious nurture and ceremonial having proved inadequate, the attainment of self-righteousness having been proved impossible, the human dilemma was desperate. Into this hopeless situation came a divine Event and a divine Person. The amazing claim is made that God himself appeared in the form of a man to become the sin-bearer of all who would repent and believe, the salvation thus provided being apart from human effort or merit or the intermediation of priest or sacrifice or ceremonial. Evangelism announces that "the most wonderful thing has happened!" and stakes human destiny on the outcome of the soul's direct relationship with God through Jesus Christ.

(5) Every soul is free and competent to come to God through Christ. The salvation provided will not be thrust upon any soul. The very nerve of evangelism is cut when the freedom and competency of the individual is either denied or abrogated.

(6) The sharing of this "good news" with every person in terms of his capacities and needs is the business of evan-

gelism. There can be no evangelism without an evangelist who himself has undergone the experience and thus can share with those who have not heard the "good news" an experience too precious to be withheld. The sharing of the gospel message calls for appropriate methods. These methods must be varied, suitable, adapted. Yet they must never contravene the terms of the saving message nor conflict with the conditions according to which the soul and the Saviour are brought together in saving relationship.

Levels of Capacity and Need

Persons are notably alike and unlike. Until recently, chief emphasis in theology and philosophy was placed on similarities. Now personalistic philosophy and dynamic psychology are concentrating attention on individual differences. D. Maurice Allan, in *The Realm of Personality*, devotes an especially illuminating chapter to "Levels of Motives in Personality." He distinguishes (1) primary motives, "which are common to all men and are largely inherited from our ancestors, like hunger, fear, and sex;" (2) individualized motives, "that distinguish us from other people, our private complexes and individual preferences;" (3) socialized motives, "the ones we inherit from our social tradition or receive from our contemporary culture;" (4) idealized motives, "which are distinguished by this property: they rest upon some standard or norm which we consciously accept as right, or beautiful, or holy." Eduard Spranger, in *Types of Men*, describes six kinds of persons according to the dominant values which control them: (1) the theoretical man; (2) the economic man; (3) the aesthetic man; (4) the social man; (5) the political man; (6) the religious man. Obviously these several levels or types are not mutual exclusives. Whatever classification may be agreed upon, the "good news" must be mediated in terms of characteristic experience and need. The message is essentially the same, but the method must be effectively adapted.

Analyses such as those indicated above assume one kind of person—the adult. Adults differ widely as to types, but

even more striking are the differences between adults and adolescents and between adolescents and children. The human dilemma confronts the child and the youth no less really than the adult. The New Testament is written on an adult level. The presentation of the gospel message to adults is illustrated in so many cases that little time need be taken here for discussion of the New Testament approach. Calkins, in *How Jesus Dealt with Men*, and G. Campbell Morgan in *The Great Physician*, have given clear and exhaustive descriptions of evangelistic methods in the New Testament appropriate to the winning of adults to saving faith.

Evangelism on the Childhood Level

Both the need and the difficulty of adaptation become graver on the childhood level. Early the problem arose as to how children are to be brought into the Christian community. Is there one kind of evangelization for children and another for adults? Is the gospel "good news" for the child? Doubt inevitably arose as to whether the child needs a gospel of repentance and faith. Why should the child be expected to repent of sin which he has not committed? Why should he be called upon to believe in one about whom he has known and whom he has learned to love from the beginning? Why may not the sacramental efficacy of baptism be applied in infancy, the church thus mediating the grace of God in Christ soon after the baby's birth? Why not then keep the child in a saved relationship through Christian nurture? If this way of salvation were efficacious for some children, it could be made efficacious for all. If all persons could thus be saved sacramentally, and then kept saved educationally, there would obviously be no need for evangelism. Should evangelism still be required, it would be as a "mop to mop up after the failures of Christian nurture." Universalized, this plan would effect the salvation of all persons everywhere, bringing them into the church and the kingdom from birth and guaranteeing their continuance therein through processes of confirmation. Early in Chris-

tian history this "plan of salvation" was perfected, and eventually the population of western Europe was included in the church as a matter of course. Equally as a matter of course evangelism faded out.

Protestantism has struggled long and faithfully with the vestigial remainders of this Catholic theory of the genesis of the Christian life. Much modification of it has been made, to be sure, but wholly apart from any sectarian controversies, have we not reached the stage when any hint of baptismal regeneration may be frankly admitted as a handicap to evangelism? Granted that there are advantages in having parents dedicate their children and take vows for their rearing "in the nurture and admonition of the Lord" and that there are psychological values in attaching the child early to the Christian community, are there not historic and inevitable implications involved in the use of the ordinance of baptism for this purpose which constitute a handicap to evangelism?

If we are realistic, we are bound to recognize that the child, born of sinful parents and into a sinful environment, has only two chances to escape the experience of sin—death in infancy or mental deficiency. All talk of the child being born into the kingdom and never knowing a time when he is not consciously a Christian overlooks the stark and tragic fact of sin. A proxy committal cannot save the child from encounter with temptation and conscious choice of wrong in the presence of right. Childhood sins are real sins and are committed earlier than many of us are willing to admit. Is it fair to the child even to imply that an act performed in infancy will save from sin when the fact is clearly otherwise? Sacramentalism and evangelism are antithetical.

Does this throw us back on the harsh view from which Horace Bushnell revolted—that the child, totally depraved because of inherited sin, is to be let alone until he is old enough to be convinced of his sin and led through a cataclysmic "conversion experience" into the Christian life?

Such a position, in the light of psychological knowledge, is as untenable as sacramental regeneration. Christian evangelism must recognize the child's capacity for good as well as evil. It is "good news" to know that the child may be surrounded from birth, and even before, with influences that will lead toward Christ. The early years are highly important for the success of evangelism. Yet general influences do not take the place of personal choice and committal. Nurture provides knowledge and shapes attitudes, but to become a follower of Jesus Christ demands an act of personal choice. The test of the choice is not its suddenness or gradualness but the fact that it has been personally made. In the evangelization of children, therefore, we would make much of the influence of the home, the loving care of the church, the importance of direct teaching of Biblical truth, the weight of attendant learnings, the development of habit patterns affecting conduct and character; but in all these considerations we would keep clearly in mind the fundamental necessity of conscious personal choice of Christ and his way of life in the presence of the alternative choice of an egocentric way of life.

We should be warned that it is not enough to win the child to oneself and then seek to effect a transfer of this loyalty to the church. We should be warned that it is not enough to win the child to the church, in the hope that the church would then bring about a transfer of love and loyalty to Christ. We should see clearly that it is not enough to teach the child about Christ and the things of Christianity, in the expectation that intellectual grasp and assent will of necessity carry over into Christian discipleship. Evangelism, adapted to the needs of the child, will seek in every proper way to win the child's confidence in Christian people, to win the child's admiration and respect for the church, to win the child's interest in the facts and truths about Christ and his teachings; but all of these are means to the supreme end—to win the child to Christ himself, to love of him as a friend, to faith in him as a person, to committal to him as Saviour and Lord. Evangelism is untrue to its

high purpose of saving the children when it confuses means means with the supreme end.

Evangelism on the Adolescent Level

An adapted evangelism must take into account the winning of adolescents to Christ. Scarcely less important is the evangelistic responsibility for winning life-long committal to Christian ideals and standards and loyalty to the church and its causes. Early childhood convictions and decisions must be re-thought in the adjusting adolescent years. The studies of Hartshorne and May clearly disclose that Bible knowledge alone does not suffice to meet the needs of present day adolescents. Studies of experiences of religious awakening indicate that the "conversion" peak of Coe's graph at ages fifteen-sixteen has declined on Clark's later graph to thirteen-fourteen. Other statistics disclose that the greatest losses from Sunday school occur from sixteen to eighteen. A recent poll of students in our Seminary showed that the crisis years of doubt and difficulty were not the high school but the college years. Perhaps at no period of history have the youth of the world been so confused and insecure as in our era. They sorely need "good news" from some source. How shall the Christian message be adapted to meet their needs?

Broken down into particulars, what are the deep needs of these young people? According to their reports, they need companionship, money, good times, congenial jobs, the sense of significance, emotional satisfactions, intellectual enrichment, a sound philosophy of life, the consequent sense of security, challenge to daring undertakings, religion that undergirds all of life. An effective Christian evangelism must confront them with Christ and his gospel as the answer to all their deepest needs. Their frank response of doubt that this is true will best be met by Christ's own answer, "Come and see!" We who seek to win and to hold youth for Christ would do well to remember that Christ during his redemptive ministry was a young man, that he gathered about him a group of young men, that the Christian movement in its

beginnings was a youth movement. The founder of Christianity did not call these young people to easy tasks but challenged them to a discipleship that would cost "blood, sweat, and tears," with death as he died the reward for some. War has taught us that youth respond to the hazardous more than to the safe, to the sacrificial more than to the easy, to the heroic more than to the tame. Never was more daring called for on the part of Christian youth than today—to fight in the name of Christ for a warless world, for right race relations, for the banishment of ignorance and poverty, for the conservation of health and happiness, for the dignity of man and the worth of personality, for government and society guaranteeing equality of opportunity, for an economy of plenty as over against the old economy of scarcity, for a single standard of purity between the sexes, for a decent world in which to work and love and marry and rear children secure against exploitation and man-made disaster. To them evangelism brings the promise and the challenge of Christ: "The thief comes only to steal and to kill and to destroy; I came that they may have life and have it abundantly," and "If you continue in my words, you are my disciples, and you shall know the truth, and the truth shall make you free."

The "youth revival" and the "Youth for Christ" missions have set patterns of evangelism which illustrate principles and methods of successful evangelization of young people. The principle is that of young people bearing unashamed Christian witness to other young people and sharing their experiences because of an inner urge to help others possess something too precious to be kept. The method is primarily that of natural contacts, the bringing of religion down to the plane of everyday life, the use of effective means with which young people are familiar. The extension of this plan on a nationwide scale gives promise of evangelistic fruitage of vast significance. Experiments have been made and others are in course looking to the sending of groups of young people to other lands, this process of sharing Christ to be carried on under the careful guidance of missionaries

and native churches. The fact that sometimes these "youth revivals" have partaken of "band wagon religion" should not too quickly discredit them. Christ himself led a great parade on one occasion, when outbursts from the enthusiastic crowd brought sharp criticism of the elders!

Evangelism on the Adult Level

An adapted evangelism calls imperatively for the winning of adults to Christ. A dangerous corollary of the theory that evangelism is primarily concerned with children and young people is that the evangelization of adults may become a lost art. Have we not too readily assumed that the great body of unevangelized adults in our population is "hopeless"? When a religious census is taken and the returns analyzed, the pile of cards representing unreached adults is all but overwhelming. Too often they are laid aside by the pastor and visitors on the ground that these adults are "set in their ways," "gospel hardened," "too old to change," "liable to be offended," "desirous of being let alone, and the like. Experience shows, some may point out, that very few persons accept Christ and become church members after thirty years of age; that those who make profession of religion in maturity often do so under emotional stimulation and soon drop out; that it is therefore likely to be a waste of time to seek to bring these adults to faith in Christ and to church membership.

Have we stopped to consider seriously the implications of these assumptions? Granted that the statistical curve indicates very few people these days experiencing religious awakening past thirty, must it be so? Jesus, our leader in evangelism, obviously had two possible strategies before him. He might have concentrated on winning children or adults. With divine wisdom he chose the strategy of attack on adult unbelief, and the curve of the conversion experience in the gospels would not be fourteen to sixteen, but nearer thirty to forty. He knew that children could be won with relative ease but that adults would put his claims and his disciple-winning power to the test. If he could win the

adults, they would win their children; but he might win the children and lose the adults. Now, as then, the great majority of those to be won are adults. To lose them would be to lose the case for Christianity.

There is another vital aspect of these assumptions that adults cannot be won. Are we not inclined to agree with the scoffer, that bringing children into the church and then conditioning them so that they inevitably accept church membership in early years, is an example of "the art of taking advantage of the helpless"? If we rely upon this cheapest and easiest of all methods of maintaining church membership, admitting tacitly that when people are grown up they will be too sensible to be taken in by our appeals, are we not (I speak as a Philistine) subject to the charge that our evangelism is a "racket"? Inferences from the admission that evangelism is effectual in bringing only children and immature youth into the church are devastating.

Consider the immense opportunity and the urgent need of the vast multitudes of un-Christianized adults for a vital evangelism. Psychological investigation has made clear that adults do learn, that they are capable of change, that they are not "set like concrete" as in the old view. Adults feel the need of all that Christ has to offer far more than children. The uncertainties of life and the certainty of death impinge on them with inescapable force. The burdens of life grow heavier for the majority of adults as they grow older, and their yearning for peace and rest deepens. Their capacity for understanding the claims of Christ and their appreciation of the reasonableness of these claims and his demands and promises develop with maturity. To be sure, habit has gripped them, and they do not find it easy to make the radical changes demanded by publicly confessed allegiance to Christ; but often the forces of long-continued habit and unbelief that are against us are not so great as the forces of need and longing that are for us. There is a key that will unlock the heart of every unbelieving adult if only that key can be found.

Types of Adapted Evangelistic Methods

Do we not almost entirely miss the mark when we plead that the unsaved will not come to hear the preaching of the gospel? Why should they be expected to come? If sensational methods are employed to attract the curious crowd, the results may prove as disappointing as if they had not come at all. Jesus never made discipleship easy. When he clearly stated the requirements of following him, the crowds fell away. Gospel preaching and spiritual worship are attractive to the saved, but in the nature of the case can scarcely be attractive to those whose God is the god of this world. If adults are to be reached, therefore, those with the saving message must go to them where they are. Out of this realization has come the rediscovery of the method popularly known today as home visitation evangelism. Rather than being something new, it is the revival and revitalizing of the oldest of all evangelistic methods. Its effectiveness is attested by the great numbers who have been reached in recent years through this plan, organized and directed on a church-wide and community-wide scale.

Does this imply that preaching has lost its place and power in the evangelization of adults? Professor W. W. Sweet, in *Revivalism in America*, has a closing chapter entitled "Revivalism on the Wane." He shows how evangelism in America developed according to the revivalistic plan, and then he shows how and why this type of evangelism has declined. While the "camp meeting" type of evangelism has accompanied the disappearance of pioneer conditions, is it necessarily true that the evangelistic meeting, with preaching at the center, has had its day? Personal witnessing by lay church members, as they go from house to house, and as they bear witness in everyday contacts, needs motivation. Preaching, "the communication of truth by means of personality, for eternal ends," remains one of the most powerful means of motivating personal work. In the actual bringing of men and women to decision and committal, preaching and personal witnessing are mutually supportive.

Men and women visiting in the homes of their neighbors, telling of their Christian experience and pledging acceptance of the claims of Christ, will then find it easy and natural to bring these unsaved friends with them to the church, where the preacher with prophetic passion will bring to bear the power of his personality and the Scriptures, under guidance of the Holy Spirit, and in an atmosphere of social encouragement, with results that could scarcely be expected apart from such a situation. An adapted evangelism will not leave out preaching.

What of the place of teaching in evangelism, especially of adults? The Bible class for men and women is by no means outmoded. Evangelism is at its best when it makes appeal to those who are taught. Teaching prepares the soil into which the gospel seed may be sown with far greater expectation of abundant yield. Adult Bible classes are outreaching agencies, discovering and enlisting adults who otherwise would probably be neglected. Many men and women will respond to the invitation to come to a class to be taught who would be impervious to a like invitation to attend a preaching service. The attractions of fellowship and service make strong appeal. It is unfortunate for adult evangelism that enthusiasm has waned for the building of effective adult Bible classes through the church school. The old Baraca-Philathea classes, with chief emphasis on numbers and social fellowship, were bound to wane, for they had unsure foundations; but in their place should come widespread promotion of relatively smaller classes under competent and spiritual leadership whose objectives would not be merely the teaching of lessons and the carrying out of church projects, but intense concern for the unchurched and unsaved adults of the community, thus giving reason for being and motive for teaching and learning.

Jesus declared that he came to seek and to save that which was lost. To that end "he went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity." But "when he saw the crowds, he had

compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, The harvest is plentiful but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest. And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity . . . These twelve Jesus sent out, charging them, Go . . . and preach as you go, saying, 'The kingdom of heaven is at hand.' Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without pay, give without pay." (Matthew 9:35-10:9). Next to Jesus as master evangelist stands Paul, who said, "I have made myself a slave to all, that I might win the more. To the Jews I became as a Jew, in order to win Jews; to those under the law I became as one under the law . . . that I might win those under the law. To those outside the law I became as one outside the law . . . that I might win those outside the law. To the weak I became weak that I might win the weak. I have become all things to all men, that I might by all means save some. I do it all for the sake of the gospel, that I may share in its blessings" (I Corinthians 9:19-22). Here are two unsurpassed statements of the meaning and purpose of an adapted evangelism.

Our world is a lost world, groping under the shadow of the threat of destruction. Christ and his gospel are adequate, but he and his way of life are having inadequate presentation to a world of children and young people and adults for whom there is no other hope. The unreached multitudes, at home and abroad, confused but expectant, challenge us to make it possible for them to say as the people at Pentecost said to those first Christian witnesses: "We hear them telling *in our own tongue* the mighty works of God."

God Is Love

PROFESSOR DALE MOODY

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The heart of Christian theology can be stated in a sentence: "God is love." To grasp the theological and ethical significance of this declaration is to discover the revolutionary character of the Christian faith. But prejudice against theology, which no doubt has some justification, has often severed the ethical from the theological. It is no exaggeration to say that conservative Christianity with a weak ethic as been opposed by a liberal Christianity with a weak theology. Classic expression has been given to this modern tendency in Lessing's book, *The Testament of John*. This writing is a dialogue based on Jerome's story about the Apostle John, who, when unable to speak at length in the church, would repeat: "Little children, love one another." When the disciples became tired of hearing always the same thing they said: "Master, why do you always say this?" Thereupon John gave the answer: "Because this is the commandment of the Lord, and if it is observed then it is enough."¹ Lessing used the story to argue that Christianity consists in love, not in holding a particular dogma as to the divinity of Christ. At first, he said, Christians swore by the Testament of John, but now they swear by the *gospel* of John. The appeal of such an idea today is due, among other reasons, to the divorce between dogmatic theology and ethics; but, since Lessing's protest, it has become increasingly clear, especially in America, that no Christian ethic can be sustained apart from the revelation of God's love in the person of Jesus Christ. The love of the "Father" for the "Son" is the standard not only for theology but for ethics also. It is important therefore to examine the relation between the eternal love of God and its historical revelation in Jesus Christ. An exposition of I John 4:7-21, with ethical and psychological application, indicates how necessary this consideration can become.

1. Joseph Cullen Ayer, *A Source Book for Ancient Church History*, p. 10.

THE REVEALED LOVE OF GOD (I John 4:7-11)

John begins with the admonition: "Beloved, let us love one another." His reasons that undergird this admonition are two: God's being and God's action. God's being is what God is; God's action is what God does. The two in Christian revelation are one. The declaration of God's being is:

"Beloved, let us love one another: for love is of God; and everyone that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love." (4:7, 8)

God is the source of all love, and no person can assert that he is born of God and knows God who does not love. To be born of His love is to exist in his love. To know God's love is to experience God's love. Karl Barth, in a beautiful section of his monumental systematic theology, has the moving statement:

"God is he, who in his Son Jesus Christ loves all his children, in his children all mankind, in all mankind all his creatures. God's being is his loving. As the one who loves he is all that he is."²

Indeed, God is much more than the source of love. He is love. Nothing more can be said of God than that. God is the sovereign will who through all of the experiences of life seeks to communicate *himself* to man. To receive his love is to receive his life. To love him is to live.

The second fact that undergirds the admonition of John is the declaration of God's action. God's being is manifested through God's action.

"Herein was the love of God manifested in us, that God has sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (4:9, 10)

God is manifested through action, not through abstraction. In the concrete part of God's manifestation in flesh and blood eternal life is communicated to man. In a world grown weary of a timeless, changeless, motionless absolute and ab-

2. *Die Kirchliche Dogmatik* III/1, p. 394.

3. *The Johannine Epistles*, p. 110.

stract being John declares the "living God" of history. To a world in which philosophy could not think of God as personal the most personal of all beings is revealed. C. H. Dodd reminds us that "in speaking of the love of God we are thinking of loving action, definite, concrete and recognizable on the historical planes."³ And the most crucial point in God's action in history is the act by which he removes the guilt of sin. That is what is meant in saying he sent his Son to be the "expiation of our sins." God's revelation of himself as love is complete in the giving of his Son as a sacrifice for sin. God's being and God's action form the basis for the ethical obligation to love.

"Beloved if God so loved us, we also ought to love one another." (4:11)

THE ABIDING LOVE OF GOD (I John 4:12-16)

Until now John has been commanding. Now he turns to promising. The transition in thought is clear. He has been exhorting: "Beloved, let us love one another." Now, he turns to promising: "If we love one another." Two powerful statements provide the point of departure:

"If we love one another, (1) God abideth in us, and (2) his love is perfected in us."

Verses 13-16 elaborate the first statement, and verses 17-21 the second. The first is considered both as proclamation and promise.

Abiding love as proclamation. Before going into the abiding love of God as promise the proclamation of God's love is reviewed. He proclaims first the internal witness of the spirit, then the external witness of Christ.⁴ In 3:24 the witness of the Spirit to the individual Christian has been mentioned, and this led to an excursus on true and false inspiration (4:1-6). Now he returns to the theme, but the emphasis this time is on the corporate experience of the witness of the Spirit. And it should be remembered that corporate experience of the Spirit's witness is much more reli-

4. cf. C. H. Dodd, loc. cit., and Theo Preiss, *Das innere Zeugnis des Heiligen Geistes*.

able than individual experience. Even Quakers checked the individual experience with the experience of the group. This means much more than the experience described in Fanny J. Crosby's moving words: "Blessed assurance, Jesus is mine! Oh, what a foretaste of glory divine." It means all of that to be sure, what Dodd calls "the immediate, spontaneous, unanalysable awareness of a divine presence in our life,"⁵ but it becomes a basis for the witness of the fellowship.⁶ What a witness they had to the world because of this deep inward awareness which was manifested through the gift of prophecy. How one can wish for the return of this witness of the Spirit to the church today. That alone can take us beyond the dead institutionalism that has displaced the first century fellowship!

But the Christian fellowship does not "think up" its gospel. That is given through historical fact of the Word of God become flesh in Jesus Christ. To this historical fact the fellowship bears witness, to this concrete reality the Christian fellowship is bound.

"We have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world" (4:14).

In the Christian fellowship there is a correlation of the internal witness of the Spirit with the external witness of Jesus Christ.

Abiding love as promise. Abiding love is the basis of the promise.

"Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God" (4:15).

The central meaning of the term "Son of God," when applied to Jesus, is that he abides in the Father's love. To confess the Son of God, who abides in the Father's love, is to come to abide in God's love; and God comes to abide in the one who confesses the Son of God. The assurance behind the testimony of the fellowship is the knowledge that comes through experience of the love of God which abides with those who believe.

5. *op. cit.*, p. 115.

6. In the New Testament the church is the fellowship. John never uses the term "church".

"And we know and have believed the love which God hath in us, God is love; and he that abideth in love abideth in God, and God abideth in him" (4:16).

This is the proclamation of the Christian fellowship to a world in spiritual and social estrangement. To proclaim this message, and experience what is proclaimed, explains the victory of faith in the ancient church. As late as Julian the Apostate there was the acute recognition that Christians were powerful enemies of pagan gods. Julian, in a letter to Arsacius, the pagan high priest of Galatia, declared that this power was due to the brotherly love which Christians manifest, to the thoughtful manner in which they cared for the dead, and to the holiness of their lives.⁷ And if, as a leading psychologist suggests,⁸ this is a truth which nobody believes today, it is a serious time for Christians in conflict with contemporary paganism. But there is hope when millions sing and pray:

Love divine, all love excelling,
Joy of heaven to earth come down!
Fix in us thy humble dwelling
All thy faithful mercies crown.

III. THE PERFECT LOVE OF GOD (I John 4:17-21).

The perfect love of God is concerned with two of the deepest human emotions—fear and hate. Fear and hate are the basic emotions of those who are centered in themselves rather than God. The relationship between those two deep emotions and the power of love is the most important psychological task of Christian faith.

Love and fear. (4:18). When the late Franklin D. Roosevelt coined the phrase "freedom from fear" he voiced the universal hope of humanity. And this hope has become fervent prayer for those who have spiritual insight to see the reality of evil in our time. One to whom God has given such insight was the Russian prophet in exile, Nicholas Berdyaev. In his great book on *Slavery and Freedom* he says:

7. *The Works of the Emperor Julian* (Loeb), III, p. 69.

8. Karl Menninger, *Love Against Hate*, p. 1x.

"Man kills from fear; at the root of every murder, whether committed by an individual person or by the state, lies fear and slavery. Fear and slavery always have fateful results. If man were to succeed in triumphing over slavish fear, he would cease to murder. From fear of death, man sows death, as a result of feeling a slave, he desires to dominate. Domination is always constrained to kill. The state is always subject to fear and therefore it is constrained to kill. It has no desire to wrestle against death. Men in authority are very much like gangsters."⁹

The relevance of the Christian experience of perfect love is not difficult to see when it is realized that love alone can displace fear. Fear and love can not exist together. They are mutually exclusive. Therefore, the task of Christianity, as Oscar Pfister has demonstrated, is the conquest of fear. To deviate from this task is to become a dangerous source of fear itself.¹⁰ Therefore, the Christian faith must declare again:

"There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love" (I John 4:18).

Love and hate (4:19-21). It is the monstrous demon of fear that gives rise to hatred. Even the most elementary analysis of the outbursts of racial, of national, and of class hatred reveals the roots of fear. We hate those we fear. When we no longer fear we no longer hate. That is why fear and hate are so closely united in this *locus classicus* of Scripture. Into the scene of human destruction God enters. He loves first so that we can love, but a confession of love for God has as its corollary love for our brother.

"We love, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also" (I John 4:19-21).

9. Nicholas Berdyaev, *Slavery and Freedom*, p. 251.

10. Oscar Pfister, *Christianity and Fear*, especially pp. 501-575.

God breaks the first link in the vicious circle of fear, hate and murder and then commands that we be as he is and do as he does. Those who obey have been able to cross economic, racial, and national barriers and to restore the experience of early Christianity when there is no

“Greek or Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all and in all” (Col. 3:11).

The Parable of the Samaritan

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The parable of the Samaritan is traditionally treated as a reply to the lawyer's question, "Who is my neighbor?" but actually the story does not admit of that interpretation at all. Instead of answering the question of the lawyer Jesus catalogues it as being irrelevant and tells a story which he concludes with another question that changes a request for a definition into a desire for an opportunity.

A lawyer stood up and made trial of Jesus with the question, "What shall I do to inherit eternal life?" The lawyer was in all probability asking not for the sake of receiving instruction or enlightenment but rather with an evil intention. Jesus replied, "What is written in the law? how read you?" By referring to the law as the valid and acknowledged authority for the answer to the question Jesus eliminated all farther occasion for inquiries. It is to be noticed that Jesus asks in particular for the written law and not the oral comments on the law which were recited by the rabbis.

Without any hesitation the lawyer gives as his reply the famous combination of the laws to love God and to love one's neighbor. The first command was thoroughly familiar to every Israelite, but the second command seems to be not so noticeable in the Old Testament since it comes out of the middle of a verse in Leviticus 19:18. In Mark 12:28-34 this combination of laws is presented as an original contribution of Jesus. It has been suggested that this selection was already in use by the rabbis. It is true that the combination of the two laws is found in the Testaments of the Twelve Patriarchs¹, but there is no evidence to indicate that this synthesis was in use in Rabbinical literature.²

1. Issachar v. 2; vii. 5 and Dan v. 3.

2. Strack-Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch*, vol. 1, on Matt. 22:35ff.

Jesus commends the lawyer for his correct answer and adds, "This do, and you shall live." In this we all see a reflection of ourselves. There is always a great hiatus between recitation and practice. The lawyer had been taught from a child to recite these laws, but he was not unduly concerned about practising the laws. The answer is correct but the full import of the command is unknown. "This do, and you shall live" is reminiscent of Leviticus 18:5 which verse was used by the Apostle Paul in his Epistle to the Galatians to condemn the Judaizers.

The introductory dialogue in this passage in Luke is closely akin to Mark 12:28-34 and because of its relatedness it has been proposed that Luke models his dialogue after the Marcan passage.³ Creed thinks that Luke regarded the account as a doublet by his omission of that passage in Luke 20:40.⁴ The objection of Creed to there being two such incidents is based entirely on the observation that the parable of the Samaritan is not strictly an answer to the lawyer's question. It has already been indicated in the introductory paragraph that the point of the whole story is that Jesus ignores the question and proposes another.

The lawyer does not ask as in Matthew and Mark, "What commandment is the first of all?" but "What must I do to inherit eternal life?" This latter question reminds us of the question of the young man with great possessions (Mk. 10:17; Matt. 19:16; and Luke 18:18). In Matthew and Mark Jesus gives the answer himself but in Luke he elicits it from the rabbi. Easton has pointed out that verses 25-28 in Luke are paralleled in Mark 12:28-34 and more closely in Matthew 22:35-40.⁵ The Luke-Matthew contacts are in verse 25 (*nomikos*, the only appearance in Matthew), in verse 26 ("in the law"), and in verse 27 (*ho de* and the use of *en* three times). Easton further adds that these points of contact are too numerous for accident and his conclusion is that apparently Luke has followed Q whereas Matthew has followed

3. J. M. Creed, *The Gospel according to St. Luke*, p. 151.

4. *Ibid.*, p. 151.

5. B. S. Easton, *The Gospel according to St. Luke*, p. 169.

Mark but introduced some or certain reminiscences of Q into Mark.⁶ From this conclusion of Easton which seems to be highly probable, it would seem that Luke has more appropriately the wording of Q in connection with the incident. It would also follow that Luke did not use the story in Mark because he already had one that was similar to it which was drawn from Q.

A QUESTION

Those who ask the most questions are not always the ones who are the most enthusiastic in putting into practice the answers. With the response of Jesus "This do, and you shall live," the lawyer is presented before the listeners in an unfavorable light. He feels the secret accusation of Jesus since he had not kept the law. Immediately he sought to justify himself with respect to the violations of the law. He "pushed aside the blame from himself, on the ground that it might be laid upon the law itself and its divine author, who had not sufficiently explained what he meant by the term neighbor, and had hence given occasion to disobedience against this command."⁷ When the lawyer asks the question, "Who is my neighbor?" he definitely confesses that he has not loved his neighbor because he does not even know who his neighbor is. However, he refuses to accept the statement of Jesus without an interpretation of the law. It is one thing to state the law but it is quite another thing to interpret it. The easy solution of Jesus needs an interpretation before it can be properly acted upon. This desire for a clear and defined statement is strictly rabbinic in nature.

Scribal exegesis must have treated Leviticus 19:18 in some restrictive sense so that if a man was not your neighbor you were under no obligation to love him.⁸ As a matter of fact the context of the Leviticus passage could very well lead one to believe that a neighbor was a fellow Israelite. But here is the type of Pharisee, mentioned in the Talmud,

6. *Ibid.*, p. 169.

7. F. G. Lisco, *The Parables of Jesus*, trans. P. Fairbairn, p. 224.

8. Strack-Billerbeck, *op. cit.*, vol. 1, on Matt. 5:43.

who asks the question, "What is my obligation and I will do it?"⁹ When the lawyer asks the question, "Who is my neighbor?", he really wants to know the lateral dimensions to which the term must be stretched and whom it must include. He is seeking a definition of neighbor. Jesus refuses to answer the question and looks upon it as something that is archaic and obsolete.

Leenhardt¹⁰ in an existential exegesis of the parable of the Samaritan says that Jesus refuses to set labels on men. The label "neighbor" is always of the past. It is a definition which indicates a man has been. Labels suit in a dead world in which men are absent, but in the world of the living one is not a neighbor he becomes a neighbor.¹¹ Instead of explaining to the lawyer the entire extent of his obligation to others, Jesus tells a story.

THE STORY

The story is presented in a very dramatic fashion. It is generally classified as the parable of the Good Samaritan. The adjective to describe the Samaritan is drawn from the character and conduct portrayed by him in the narrative. The details of the story indicate that it must have been spoken in Jerusalem or its environs. This road between Jerusalem and Jericho was a very dangerous one for travelers. It winds between limestone cliffs which are marked with numerous caves and travelers from earliest times have been exposed to the attacks of Bedouin robbers. Such a setting for a story was destined to stimulate interest on the part of his hearers. The central character in the story is the Samaritan. He is the *subject* and not the *object*. The "certain man" is the *object* of the story. There is no obvious reason for identifying the "certain man" as a member of any particular race or class. He is not classified simply because he is not the central figure.

9. J. Klausner, *Jesus of Nazareth*, trans. H. Danby, p. 214.

10. F. J. Leenhardt, "La Parabole du Samaritain" in M. Goguel, *Aux Sources De La Tradition Chretienne*, pp. 132-138.

11. *Ibid.*, p. 136.

The men from Zion Hill mentioned in the parable were enthusiastic advocates for religion in their own way, or rather in the way that was forced upon them from the past. The priest and Levite undoubtedly represent the religious leaders of Judaism. This is the first time that priest occurs in the formal teaching of Jesus and the only time that Levite occurs in the Synoptic Gospels. Many priests and Levites lived in and around Jericho and whenever it came their turn to serve in the Temple, they would go up to Jerusalem and return after their duties were performed. Whether the priest and Levite were returning from Jerusalem after performing their duties or journeying to Jerusalem to begin them, it is impossible to ascertain. It has been assumed that the priest and Levite were returning to Jericho from the use of *katabaino* in verse 30. However it is to be remembered that *kata* is not always used in the local sense with *baino* to give the meaning "go down" but many times the *kata* loses its force entirely and *katabaino* means simply "go." It is admitted that Luke in his use of the word seems to employ it with the meaning of "go down". From the actions of the priest and Levite we are unavoidably led to believe that they were going to Jerusalem.

If these representatives of the Jewish rubric were on their way to Jerusalem to perform their duties in the Temple, it was impossible for them to be of any help to the "certain man" because they were not sure that he was alive. It is specifically stated that he was left "half dead." According to the taboo of the ritual they could not come into contact with a corpse since it was a cause of impurity (Lev. 21:1-4). They would be ceremonially unclean for a period of twenty-four hours. Even though mercy was recommended by the conscience of both men, there was still the law to be reckoned with. Perhaps we have been a little too harsh with these representatives of Judaism. They were not without heart, but were scrupulous observers of the law. Leenhardt¹² observes that they were actually absent though

12. *Ibid.*, p. 133.

present. He declares that the present moment is not the moment of their presence. That which they did, that which they thought and decided in seeing the body, had already been fixed and they experienced nothing. The past submerged them and made of them an out-of-date people. Their past had reduced them to zero. In plunging into the past they also carry God along. They did not understand the law as a living word from a present God. For them God no longer lives. He has spoken and that word is of the past. They possess a dead religion and a dead God. Though living they are dead themselves. So these two men were only being true to the traditions of their fathers.

The appearance of the Samaritan in the collocation of persons has been explained by Abrahams as a device of moral art.¹³ "To castigate one's own community, it is sometimes effective to praise those outside it."¹⁴ In following the idea that was first put forward by Halevey, Montefiore claims that the arrangement of Priest, Levite, and Samaritan is absurd to Jewish ears.¹⁵ Both Halevey and Montefiore argue that it is unlikely that Jesus would single out a Samaritan as a type of benevolent behavior. They believe that Jesus used Israelite in contrast to priest and Levite and that the change from layman to Samaritan is ascribed to the universalism of Luke. This view is rejected by Abrahams.¹⁶ It is this unexpected appearance of Samaritan where according to the classification of the Jewish community Israelite is expected which gives a special point to the narrative. If Israelite was in the original story as Montefiore and Halevey suppose, then the parable is stripped of all distinction.¹⁷ But if Samaritan is allowed to stand there is "a certain effective and unexpected contrast."¹⁸ The

13. I. Abrahams, *Studies in Pharisaism and The Gospels*, Second Series, p. 36.

14. *Ibid.*, p. 36.

15. C. G. Montefiore, *The Synoptic Gospels*, vol. 2, p. 936.

16. I. Abrahams, *op. cit.*, p. 34.

17. B.T.D. Smith, *The Parables of the Synoptic Gospels*, p. 181.

18. *Ibid.*, p. 181.

lawyer would be expecting an Israelite, but to his horror a priest and Levite are eclipsed by a Samaritan. As a penitent publican may be looked upon with favor in the eyes of God more than a proud, haughty, self-righteous Pharisee, so an alien and unorthodox Samaritan may prove to be a better example to follow than the pious representatives of orthodoxy.

Jesus chose a person who was considered to be outside the covenant relationship, alien to the commonwealth of Israel, not a true son of Abraham, one who was inferior in faith, a heretic, a member of a mingled race, a half-breed, a person without merit. Being unhampered by a taboo from the past the Samaritan was free. He was not occupied in preserving intact the treasures of his good works nor his personal ceremonial purity. The kindness of a schismatic Samaritan is contrasted with the callous indifference of the representatives of official Judaism. Would a Samaritan who was held in contempt by the haughty sons of Abraham and whose testimony was not received as valid in Jewish courts do such a noble thing? But tell it not in Gath, it was this unknown alien alone who showed the genuine spirit of religion.

Many expositors for centuries, without sufficient evidence or basis derived from the New Testament, have subjected this parable to tasteless allegory. Such an example which goes to the extreme in imagination is found in Augustine's *Quaestiones Evangeliorum*, II, 19. For a relief from this type of exegesis we are deeply indebted to Adolf Julicher in his work *Die Gleichnisreden Jesu*. Julicher has caused us to rethink our interpretations of the parables and discover that the parables as a whole do not admit of this method at all. It is also commonly held that Jesus answers the lawyer's question and the interpretation of the parable is: "my neighbor is any man that needs my help." Even such a scholar as Easton¹⁹ is led astray by such an interpre-

19. B. S. Easton, *op. cit.*, p. 172.

tation. Trench²⁰, though he follows the traditional mystical sense of the parable, admits that the story is not an answer to the lawyer's question.

ANOTHER QUESTION

Jesus never answered the query of the lawyer, but after the parable of the Samaritan in true rabbinical fashion, he posed another question: "Which of these three, does it seem to you, has become neighbor to the one falling among the robbers?" This question is not a cry for limitations but for an opportunity. The "neighbor" of verse 36 echoes the "neighbor" of verse 29 but it bears an entirely different meaning. Luke has been content "to give surface-unity to his composite picture by means of an ambiguity."²¹ Jesus replies to the question with an illustration of neighborly conduct and not a definition of a neighbor.²² The example of the Samaritan traveller is the answer. The striving for a definition that narrows one's circle of helpfulness fades out of sight before the demonstration of a man's generous deed to a wounded traveler. The question is not, "Who is my neighbor?" but "To whom may I prove to be a neighbor?"

This parable illustrates along with other statements of Jesus the demand for the surplus among his followers. Cadbury says "the differentia of the Christian is the extra."²³ The plus sign is the sign of Christianity. "What are you doing in excess?" is the question. It is only as we are doing that which is above the common and accepted patterns of the pagans that we can claim for ourselves the victory in Christ. *In hoc signo vinces* "in this sign you will conquer."

20. R. C Trench, *The Parables of Our Lord*, p. 324.

21. B. T. D. Smith, *op. cit.*, p. 182.

22. William Manson, *The Gospel of Luke*, M.N.T.C. *loc. cit.*

23. H. J. Cadbury, *Jesus: What Manner of Man*, p. 30.

When God Disturbs

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There is in the book of Deuteronomy a very beautiful parallel drawn between the care of an eagle for her young and the Providence of God. "As the eagle stirreth up her nest, fluttereth over her young," He spread abroad His wings, He took them, He bare them upon His pinions. This is one of the choice utterances of a beautiful book—a book that was a great favorite of our Lord, from which He quotes again and again. The comparison refers us to the habits of the king of birds. The mother eagle in her solicitude for the education of her offspring, usually two in number, deliberately ends their life of infant ease and indulgence and literally their curiosity develops about their parents' visits into crags of the mountain-side the young eaglets have known for long only the little world of their capacious nest. Gradually flings them upon the world. In their home on the lofty the great white void around them—they begin to step on the edge of the nest, drawn by the mystery of the sky and yet afraid of its vasty depths. At length the mother bird stirs up the nest and simply pushes them out. Instinctively they try to fly, but it is a dangerous business. All too easily they may dash themselves against the rocks, or, growing weak of wing, may crash to the earth far below. It is then that the mother eagle shows her full powers of swift and amazing flight. She "fluttereth over them," and under them, and round them, encompassing them with her greater power and finally catching them, exhausted, on her broad back, where they may safely rest. That is the picture presented to us in this lovely little parable of Providence.

EXPERIENCE

And this is the story of Israel and of God. Israel had suffered the breaking of more than one nest. Driven by famine into Egypt, they built there a new nest that was their refuge for many years. But again came the Disturbing Providence casting them forth upon the wilderness. Looked at from one

aspect it was unrelieved tragedy, but as the writer saw the situation, all the time God was "fluttering over" His people, encompassing them with His power, lifting them on His wings to fuller and richer life. Israel's home in Egypt had been very pleasant—they were there as the favorites of Pharaoh's chief minister; privileges were heaped upon them and a pleasant destiny seemed opening out before them for generations. But soon there came the antagonism of the new Pharaoh, "who knew not Joseph," and as they began to suffer the persecution of prince and people, and to sink lower and lower into bondage, they probably found it hard to believe that there was any better side to their tragedy. Even when delivered from the pain of bondage, they found themselves thrown upon the wide spaces of the inhospitable desert. For forty years they faced and endured the pitiless wilderness. How hard it must have been to feel that God was in such an experience! How puzzled they must have felt, how oppressed in mind! We can feel for them in their plight. Does there not shudder through us all at times the fear that shatters her young eaglet's nerve as he feels himself beginning to fall, fall, fall? In such moments life is almost unbearable. The experience of our parable is there without its explanation. Broken nests! How many of them have there been in recent days! And how often it seems just the triumph of evil and nothing more! As the young eaglets find themselves hurled upon the void and falling into space, what a simple explanation may conceivably leap to their mind. After all, the mother they have so much admired was not kind, but cruel. Her true guiding principle was not love but hate. The days of happy security were simply accidental. Here is the truth—this ruthless surrender of her children to certain disaster. And yet that explanation—such an obvious reading of the bare facts, would be all the time most profoundly wrong.

EXPLANATION

The eagle is a disturbing providence in the life of her offspring, but she is an adequate providence. If one could

speaking to them later in life when they are soaring to the sun or swooping upon the earth in perfect control of new and glorious powers, they would tell you that the momentary fears and temporary panic and occasional bruises of that past experience were but a small price after all, to pay for so resplendent a reward.

Does the human parallel hold? Yes! The end is not yet, and before that end comes the soul will be able to sing in truth Samuel Rutherford's great words:

"With mercy and with judgment
My web of time He wove,
And aye the dews of sorrow
Were lustre'd by His love;
I'll bless the hand that guided,
I'll bless the heart that planned,
When throne'd where glory dwelleth
In Immanuel's land."

All things that happen come through the gateway of the Divine permission. Men meditate evil and perpetuate folly and sin and crime, yet God only permits to their evil just that range of freedom which will ultimately provide the biggest opportunity and the noblest development for virtue. As Whittier says:

"God never does, nor suffers to be done
But what thou would'st
Could thou as clearly see
The end of all He does, as well as He."

Look again at the ancient story. Israel's nest in Canaan was broken up and they were flung upon the dubious mercies of an alien people, only to find Providence in the person of Joseph. When they were cast out of favor, upon the cruel wastes of slavery, they found a further Providence in the person of Moses. In the greater emergency of the wilderness, they found Providence still in the person of Joshua. By the breaking of all their nests of comfort, and by the thrusting forth of harsh circumstances, they grew from eaglets into eagles, from a patriarchal tribe into an imperial power, from a disorganized mob of debased slaves

into a self-respecting nation; they became the chief torch-bearers among the peoples of the world, of the light of God. Later still in their history, when again their nest was rudely broken and they were launched upon the bitter exile of Babylon, they returned, as Isaiah tells us, "mounting upon wings as eagles." Their noblest flights of aspiration and spiritual vision were the gift of the experience of exile.

How many similar stories history contains! The little crowd of fugitives tossed in the "Mayflower" by an angry sea, outcast from kith and kindred, seeking an unknown shore, victims of the bigotry and cruelty of men! How could they tell that a few hundred years later their offspring, a mighty nation, would be returning in greater "Mayflowers"—eaglets become eagles, to succor the land that had cast them out, and to champion the liberty of a world?

YOUR PROVIDENCE

But there are individual applications of this beautiful message. So many personal tragedies seem unrelieved when we look at their immediate cause. But on the authority of history as well as the teaching of Jesus, we can assert that behind every such immediate cause for evil, stands the governing Providence of God. If such disturbance and calamity is allowed it can be for one reason only—because He sees through it a way to greater good, and this not alone for the individual, but for the race. Will you believe this in your own case? It is true in a measure even if one does not believe it. The mercy of God is not strained. He girds us with His Providence continually, though we know it not, and give Him scanty appreciation. But so much depends upon our cooperation. Our belief perfects His power in our life. His Providence is in measure held up and shut out by our unbelief. His Providence does not work over our heads merely, but also through our hearts, and it is that full co-operation that He seeks.

God's final remedy for most human situations is usually some consecrated personality. In Israel, for example, Joseph, Moses, Joshua, and the great brotherhood of the prophets.

In our own great story, a Wycliffe, a Cromwell, a Wesley, a Shaftesbury, a Barnardo. God's favourite way in meeting human need is through hearts dedicated to His service and in harmony with His Spirit.

Alexander Irving, in "My Lady of the Chimney Corner," has a beautiful passage in which he shows us the Providence of God streaming through a consecrated personality, upon a stricken soul. Eliza is mourning the sudden death of her boy Henry, and is in desperate need of God's comfort. Anna induces her to kneel with her by the bedside. "I don't know what t' say," says the broken-hearted mother. "Say after me," replied Anna, and went on to tell God of an empty home and a sore heart. When she paused, Eliza groaned.

"Now tell 'im to lay 'is Hand on yer tired head in token that 'e's wi' ye in yer disthress!"

Even to a dull intellect like Eliza's the suggestion was startling.

"Wud He do it, Anna?"

"Well, jist ask 'im an' then wait an' see."

In faltering tones Eliza made her request and waited. As gently as falls an autumn leaf, Anna laid her hand on Eliza's head, held it there for a moment and removed it.

"Oh! Oh! Oh! He's done it, Anna, He's done it, glory be t' God, He's done it!"

"Rise up, dear," Anna said, "an' tell me about it."

"There was a nice feelin' went down through me, Anna, an' the and was jist like yours!"

"The hand was mine, but it was God's too." Anna wiped her spectacles and took Eliza over close to the window while she read a text of the Bible. "Listen, dear," Anna said, "'God's arm is not shortened.' He takes a hand wherever He can find it and jist diz what He likes wi' it. Sometimes he takes a Bishop's and lays it on a child's head in benediction, then He takes the hand of a doctor to relieve pain, the hand of a mother to guide her child, and sometimes He takes the hand of an aul craither like me t' give a bit comfort to a

neighbor. But they're all hands touch't by His Spirit, and His Spirit is everywhere lukin' fur hands to use."

A great mystic once said, "I would fain be unto God what a man's right hand is to him." If we desire the shielding of God's Providence, can we refuse this dedication? His Providence will not utterly desert us if we refuse. He is the Beautiful Shepherd, Who shepherds His flock till the last stray sheep is enfolded, but we delay His purpose, we give evil a bigger opportunity, we prolong our own pain, and the pain of others, so long as we fail to obey His laws and to give Him right-of-way through our hearts and lives.

And the first element in this co-operation is to trust. Will you let your soul rest upon the strength of Almighty God? Until you trust Him you cannot feel His support any more than the young eaglet could feel to the full its mother's supporting strength until it settled itself comfortably between her mighty wings. Even so shall the Son of Righteousness rise "with healing in His wings," into your experience if you will honour Him with the full weight of your trust.

Many times in Scripture is the protection of God's wings referred to—"In the shadow of Thy wing will I rejoice"—"Hide me beneath the shadow of Thy wings." "How often," cried Jesus, "would I have gathered you as a hen gathered her chickens under her wing, but ye would not." Here, however, in this little parable is the promise of more than protection. Under our weakness is placed His strength. Our power of flight shall be at last measured by His, our dwellingplace shall at last be the utmost height, not merely of our own upward reach, but of God's. "To him that overcometh I will give to sit down in My Throne, even as I also overcame, and am set down in My Father's Throne."

"The end of sorrow
Shall be near My Throne."

Our Hope for a Better World

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With what optimism and great expectations the world entered the twentieth century! Now half that century is behind us, and, as we look back, how disappointed we are and how disillusioned we are with mankind! Wars, depressions, poverty, cruelty, confusion, perverted minds perverting truth, all try our faith in both man and God.

During the latter part of the nineteenth century and the early part of the twentieth there developed a fairly strong conviction in the minds of Western people that social progress is not only possible but a reality. Factors contributing to the rise of this conviction were, probably, the wide spread of Christianity through extensive missionary operations, a prolonged era of relative peace, the spread of industry and prosperity, the growth of science and the application of science to life, and the formulation of the theory of evolution. But the things that have happened to man in the past forty years, as individuals and nations, have caused many thinkers to doubt the reality and possibility of social progress. Some of our historians and philosophers and theologians go so far even as to say that history shows no progress. However, they do affirm that history shows the power of the hand of God operating in events and processes and that evil does not succeed or rule permanently. Well, suppose we do find it impossible to believe in social progress; what can we hold to? Though it is my conviction still that we can hope for and consistently work for social progress, on both scientific and Christian grounds, there are some things that history does teach us. The first is that *the individual* Christian can hope for *personal* achievement and growth. Another is that error and evil can not finally and permanently dominate life, individual or social. Another is that the individual can and must make an impact for righteousness on the social order in which he lives and that others are made better in his day by his contribution. Again,

we do not necessarily have to cling to the idea of social progress in order to be Christians and in order to believe in the coming of the kingdom of heaven. The only question is not *whether* the kingdom of heaven will come, but *how* it will come. I believe that most Christians can find courage and power to carry on even though they can see no hope of social progress, for they can look upon the social order as the arena in which the individual can and must work out his salvation. Facing the worst, if history and circumstances do drive one to *social* pessimism, holding that men can never build a better social order on earth that will stand permanently, he can still be an *individual* optimist and live and work in confidence that he can become a better man year by year. And, if individuals can become better men, why, we ask, can we not hope that the social order, made up of righteous individuals, will become a better order? Again, we are convinced that any progress, whether individual or social, depends on inspiration and insight and power from above, not on human insight and power alone. And it is through individuals chiefly that God operates in society. *It is through individuals chiefly that God operates in society.*

I

What History Teaches Us about Jesus

The most important fact that history has revealed to us, and our Christian faith and experience verify it, is that the one single greatest fact in history was the coming of Jesus. Through him are poured into humanity the highest hopes and the greatest potentialities of life, individual and social. He is the criterion of human character and conduct, the ideal personality; he is our highest revelation of God; his way is the method of man's inspiration and power; his law of love is the highest and final social law, the bond of humanity and the source of peace and happiness. "God was in Christ reconciling the world unto himself"—and reconciling men to one another.

In the main, God is made known to us and his power re-

leased for us in five ways: first, in the structure of the human soul and its tendencies and deepest insights and longings; secondly, in the nature and behavior of the physical world, its order and majesty and beauty; thirdly, in the character and conduct of the finest specimens of the human race; fourthly, in the events of history, the operation of the moral law in the behavior of peoples; lastly, and most fully, God is revealed in the character and life of Jesus, the most glorious, the best, and the most powerful single fact in history. Christians have found a unity of purpose in the revelation of God in Jesus, in man, and in nature, so that they can say with Paul (in Ephesians) that the purpose of creation is made known in Jesus. Jesus is therefore our key to history, the criterion of life. And if it is not in him, we may well ask where is it found, and, if found, is it worth living by?

A few years ago Dr. Charles A. Beard, research author in history, was asked the question, "What lessons does history teach us?" He said that the lessons of history could be summarized in four sentences:

"First, whom the gods would destroy they first make mad with power."

Well! did not the ancient Hebrews teach us that pride goeth before destruction, and did not Jesus teach us that power corrupts? And are there not ample illustrations of this truth in history: Pharoah, Nebuchadnezzar, Alexander, Mussolini, Hitler? The first lesson of history is *Be teachable and humble*.

The second lesson is this: "Though the mills of God grind slowly, they grind exceeding fine." Wrong may now be seated on the throne; right may be on the gallows; yet "standeth God within the shadows, keeping watch above his own." The second lesson of history is *Do right, and in the end right prevails*.

The third lesson history teaches is this: "The bee fertilizes the flower it robs." In other words, God causes good to come out of evil, and no evil is wholly evil. The cross of Jesus is the supreme instance in history of this truth, the transmuting of evil into good. The third lesson of history is

Be patient and courageous and have confidence in a Power that can bring good out of evil.

The fourth lesson of history is this: "When it is dark enough, you can see the stars." The best and most beautiful things in life do not come out until darkness falls upon us and we are tried by doubt and hardship and suffering. The fourth lesson of history is *Be hopeful and strong, and in the darkest nights of evil and suffering you will discover the best and most beautiful things of life, the eternal realities.*

II

Moral Optimism in a Neurotic Era

Because our age is one of confusion and uncertainty, economic and moral, of fear and nervousness, some observer has called it "the neurotic age." Where one does not have a clear insight into the eternal moral values and a firm hold on them, our age tends to produce cynics and pessimists. Now, the cynics and the pessimists do see clearly some of the facts of life and of the universe; but, we ask, have they taken *all* of the facts into account? Truth and beauty, love and goodness, and the unconquerable tendency of the soul to love truth and beauty, love and goodness, are facts as real as the facts of evil and ugliness and the fickleness of the soul. The most corroding attitude a man can take towards life is that of cynicism—the attitude that it does not matter what I feel and do about truth and beauty, goodness and love.

There are two facts about goodness and life that cynics and tired and discouraged souls must remember: the first is that the forces of evil are quickly destructive and short-lived; and in time evil proves self-deletive—it wipes itself out. The other fact is that the forces of good require time to do their work. Great ideas and ideals and institutions establish themselves slowly in men's minds and in society; but in the power of God they do establish themselves in time, and then they stand. These facts rule out cynicism, on the one hand, and, on the other hand, an easy optimism.

Easy progress is not possible. Jesus and his view of life bring into our lives hope and confidence, courage and peace—but not a lazy inactivity. With all the optimism and joy which Jesus brings into life, he always brings discontent with imperfection and evil; he brings fire, a sword, struggle into life. Jesus brings a necessary, rational and moral tension into our life, a tension between imperfection and the ideal. That soul is dead in which there is no tension between the ideal and the real, and for such a one life is not worth living.

The richest and happiest kind of life can not grow out of comfort and complacency. If one wishes to be comfortable, he should let Jesus alone. If one does not wish to be disturbed mentally and spiritually, it is best to have nothing to do with Jesus. If one does not wish to take stock in any humanitarian enterprises or liberal social movements, he should let Jesus and the Christian church alone. A splendid young man was teaching a group of agnostics and atheists about Jesus. This young man had himself once been an atheist, but had become one of the finest of spiritual characters. This is what he said to his group of atheists and agnostics: "Leave Jesus alone, because, if he gets hold of you, you are done for. You will never be satisfied with life as you have been living it. A long, hard road of struggle and anguish is before you. Best leave him alone."

What Jesus does in the individual he does also in our social order—once we get a picture of him and his pattern for society. The best thing that can happen to any discouraged Christian or to any cynic today is that the painful and unquenchable fire of the truth and spirit of Jesus should be lit in his dull and apathetic soul.

These dark and discouraging days are good days in which Christians can sing with gusto the song of William Blake:

"Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my spear! O clouds, unfold!
Bring me my chariot of fire!

"I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land."

(From "Milton," 1804)

III

The Importance and the Glory of Being in the Minority That Is Right

Even it may require hard work and great sacrifice and an indefinite time to establish completely the Christian way of life the ideal social order—that does not mean that it is impossible or that it is defeated. Every other way of life that ignores the principles and spirit of the Christian way of life or repudiates them has proved unlivable in individual experience and in society. Every proposed alternative to the Christian way of life must face the same tests of rationality, coherence of values, enthusiasm, power, and workability that the kingdom has to face. If the world is not drawn to the Christian way of life by a reasonable and coherent way of thought and spiritual evaluation and free acceptance of it, it will be driven to it by a process of elimination of alternative unworkable ways of life, a most costly way. If Christianity is a failure, it is a foregone conclusion that there is no hope for men, for men can not live without justice, no matter what they may call their alternative scheme of life; they can not live without respect for personality; they can not live without love for one another; they can not live without a superhuman inspiration and power, hope and radiance—an empowering God is every soul to lift them above the weakness and selfishness and fickleness of the human heart; they can not live without an ideal personality to provide them with an example and confidence—in short, without Jesus; they can not live without the ideal of a social order of sympathy and cooperation and peace; they can not live without an optimism and a hope for the individual and for society. These are what we call the ultimates of life, the absolute conditions or requirements

of life. And these are the very elements of the kingdom of heaven. True, they constitute a high ideal and they require the transformation of human nature and a long time, but all great and desirable things require time. Moral and spiritual changes are more difficult to effect than material changes.

Of course the kingdom of heaven is not popular in the sense that the overwhelming majority of people believe in it, live by its principles, and work for its advancement. This is the case with everything great and beautiful and good—in music, art, literature, love, even in science. Of course the church is in the minority—and always will be from the standpoint of the absolute ideal. But who that is worthy would want to be elsewhere?

Of late there has grown up in the minds of Americans the idea that it is wrong or reprehensible to be in the minority. We must get rid of that idea if we believe in truth and beauty and morality, and we must keep young people from feeling queer or wrong if they are right and in the minority. All progress, whether in science, art, morality, or religion, is always spearheaded by one man with a deeper insight and a higher vision, then by a small minority, who in time, win the majority to their way.

Isaiah called the small minority that was in the right the remnant. Every advance in society and in every aspect of society has been spearheaded by the few, often led by one leader who saw farther and deeper, and felt the ecstasy of a truth and beauty and goodness that never was on land or sea, and gave themselves for it, often their martyred lives, with a courage and joy that the masses could not understand. Of course the kingdom of heaven is a daring and high dream. So is life when it is worth living, and every adventure for truth and beauty and love.

IV

The Ultimate Source of Our Hope of a Better World

1. Man is a dependent being.

If we are depending on the behavior of mankind today

for support of moral optimism, we are certainly going to be tempted to give up hope. We are driven back to this two-fold fact, namely, that man is a dependent being and there is a Power in the universe working in history of which man is not fully aware but of which he could become more fully aware and with which he could cooperate increasingly. From the very first primitive man has recognized, though vaguely perhaps, that there is a spiritual Being and Power in his world trying to keep in touch with him. Developed and tested religious experience confirms this fact. This is why the Christian religion lists pride as the gravest sin. Pride gives man a false sense of sufficiency, cuts him off from God, the real source of his inspiration, guidance, and power, and leaves him to stumble in his own blindness and weakness.

Matthew Arnold, you remember, gave us a minimum definition of God: that Power not ourselves that makes for righteousness. Shakespeare, rarely failing to hit the nail on the head, wrote:

"There's a divinity that shapes our ends,
Rough-hew them how we will."

The conception of a God with whom man can reckon, and especially a God who operates in history among nations, dominates the thought of the Old Testament from beginning to end. God comes to his fullest manifestation in Jesus, planted in history in the clearest and most effective way in which God ever invaded history. The cross of Jesus demonstrates as does no other event in history the truth that though evil triumphs apparently, righteousness prevails in the end, and even turns evil to good. Both men and nations have never been fully aware of the God who used them for his purposes. Isaiah (45:5) speaks of how God uses Cyrus, the pagan king of the Persians, for his divine purposes: "I will gird thee, though thou has not known me." Millions of open-hearted, humble, but powerful men, in their personal experiences have known the goodness, inspiration, and power of God, invading their lives beyond their fondest hopes and

power to conceive. Addison expressed it in a hymn we often sing:

“Unnumbered comforts to my soul
Thy tender care bestowed,
Before my infant heart conceived
From whom those comforts flowed.”

The forces of truth, beauty, goodness, and love work in our lives below the level of our consciousness. Of course we can consciously bring ourselves into the presence of these values, and consciously volunteer to submit to their laws and power—as we ought to do—but their operation is subtle, hidden, far below and beyond our full consciousness, as are the forces sustaining our physical life. Though they are subtle and though they work beneath our conscious level, *they are the most important and most powerful forces in the long run that operate on man's life.*

A seed is a very small and weak and helpless thing unless it can be placed in a position where the forces of the universe beat upon it to cause it to grow into an oak or a flower—sunshine, rain, gravitation, the seasons, the power of the sun and the stars. So man is a helpless thing until he lays himself open to the divine forces of the universe that can make him a son of God, a being of dignity, reason, and love, and of great influence. These divine forces are truth, love, beauty, and goodness, and they operate in our lives when we take the attitude of reverence, humility, and loyalty. And the forces that make individuals great and powerful make nations and civilizations great and powerful. The Puritans, in spite of some defects, made great contributions to England and America, and one of the chief sources of their greatness and goodness and power was their trust in God. Macaulay said of them, “They feared nothing but God.” Look at the nervousness and fear and weakness of millions of intelligent and economically capable people in our day who know little and care less about God and religion, and who are afraid of everything but God, and afraid of everything because they are not afraid of God. A civiliza-

tion made up of such people will perish—and deserves to perish.

Paul made clear the relationship of man and God when he wrote (I Cor. 3:6): "I planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." This truth covers the facts about individuals who achieve worthiness and influence and explains the survival power and influence of nations.

Abraham Lincoln knew this. When he prepared his brief Gettysburg Address and sent copies of it to the newspapers, one line in it read thus: "We are resolved that this nation shall have a new birth of freedom." But while delivering the address, out of the depths of his nature and the experience of his soul, if not under divine inspiration, he added two words to make the sentence read thus: "We are resolved that this nation, *under God*, shall have a new birth of freedom." Man has a divine inheritance and a universal spiritual environment to draw upon; his roots reach out into the Infinite. This fact and only this will make it possible for man to become good and great.

We depend too much on power, mere physical force, to preserve civilization and to propagate our way of life. But the great and valid and permanent forces of history are intellectual and spiritual; and they depend on man's free acceptance for their power. God does not coerce men; he appeals with reason and love to their free minds. If there is any one lesson that history teaches us it is that mere power corrupts and ultimately kills.

Mere power wielded by man without reference to right and God and his purpose for man drives men insane and into immoral and destructive ways. Napoleon asks his friend, "Do you know, Fontanes, what astonishes me most in this world? Inability of force to create anything. In the long run, the sword is always beaten by the spirit." Napoleon ought to know.

2. The cross, the focal point of history, reveals God and his method with men more fully than anything else.

The cross of Jesus is the focal point of history. This is true because Jesus is the fullest and surest incarnation of divine nature, love, and power, God condescending in human form and in time in history; because Jesus shows us God at work in human form with men, understanding them, sympathizing with them, loving them, suffering for them, serving them; because Jesus reveals in his submission to the evil will of men and to death the ugliness and power of sin; because Jesus in his perfect devotion to the will of God overcame all temptation and fear and death; because Jesus in his perfect life of perfect love became an example for men and set a new standard of manhood for mankind, becoming the criterion of character; because Jesus in his death revealed God's way with men supremely, that of persuasive suffering love, love that bears all things for men to reclaim them and bless them (there is no higher and surer power in the universe than this—a divine loving servant bearing shame and suffering for those whom he loves); and because of Jesus' triumph over death in his resurrection to the place of supreme spiritual power in the universe, present also in the heart of every one who will receive him and love him, releasing the greatest spiritual power known to men. The cross of Jesus is a greater spiritual power than the physical force of all the armies of all the empires in all the history of the world; than all the majesty and beauty of nature; than the reason and truth of all the world's scientists and philosophers. So, the cross, which appeared at first to be the failure of God, the shame of mankind, and a stumbling-block to those seeking the way of life, has proved to be the source of the world's greatest spiritual power and blessing, and has revealed God's method of dealing with men, that of innocent suffering love appealing to man's free moral choice. That is the way by which God will win his kingdom—the only way by which he can win men to his realm of free loving sons and brothers of one another.

3. This world is not enough.

No matter what may be our view of history, we will be forced to the Christian conclusion that God's purpose for

man can never be fully realized here in this world. Man is too great a creature to find complete satisfaction and full development in this life and this world. He is a spiritual creature destined for immortality. This world is a necessary stage set for the discipline of man and for the development of personality, "a vale of soul-making;" and asceticism, or trying to escape this world or calling it wholly evil, is not the right or best attitude to take towards it. "Life means intensely, and it means good; to find its meaning is my meat and drink" is a better attitude. But unless we live as immortal beings and think of God's purpose as including something more for man than this life and this world can give, we miss the main thing in life and in God's purpose for man.

If Christians find it impossible to hold the view of gradual progress in history and believe that in time we may see the ideal social order brought to pass, still there is hope for the individual; and the world-scene is the necessary setting in which he can and must work out his purpose, though the complete realization of it does not come until he reaches the immortal stage. God's complete purpose for man is consummated beyond history, and man's life is not properly adjusted until he lives according to this purpose, in the peace and power of "the world to come."

"Let goods and kindred go,
This mortal life also;
The body they may kill,
God's truth abideth still,
His kingdom is forever."

This may mean that there are some things worth dying for, that physical existence is not the supreme aim of life of the highest good. If the focal point of history is Jesus, and the love and power of God in the cross constitute the center of the work of Jesus, then we do not have to submit to the forces of this world as the ultimate authority on life. History does not sit in judgment on Christianity; Christianity sits in judgment on history. Man can therefore live for some-

thing above history and above the standard of mankind in his age and beyond this life. If the meaning of life and of history is not found in all that God has poured into Jesus, it is a serious question whether life is worth living for millions of us—and many millions who have not found the meaning of life in Jesus have not found life worth living.

We get impatient with ourselves and with the universe because personalities develop so slowly and uncertainly and because spiritual forces require so much time and the kingdom of heaven comes so tardily; but God uses love, truth, beauty, and goodness in his ways with men, and always seeks to make and leave them free; and he is patient with man's stupidity, selfishness, love of the base, and with his cruelty. God is the true Cosmic Gentleman, respecting every man's will in all his ways with men, refusing to coerce them, bearing all of their indifference, stupidity, sin, still loving and serving them, and offering them life and happiness. God may not win now, but in the end he will win with his patient persuasive suffering love, though it involve him in a perennial Calvary.

Concerning the Reality of the Body and the Blood of Christ in the Venerable Sacrament of the Altar

A TRANSLATION BY

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CHAPTER FIVE

(Continued)

DOCTOR BALTHASAR

But certainly it could not be with any reason if I should say that the bread is the body of Christ. Now for a long time I have often thought that the Gospel does not say that the body is hidden away in the form of bread. I have decided that our scholastics have of themselves represented it from a human point of view. Now what indeed was that which he held in his hand and which our Savior denoted?

DOCTOR FABER

If you are speaking about bread which has been purchased, I neither believe nor admit that it is the body of the Lord. But if, however, it is concerning the heavenly bread, super-substantial and divine, as Christ calls himself the bread which came down from heaven (John 6:32-35, 48-50), or concerning the very superior bread in negative theology, concerning which along with the first principles of Dionysius nothing is said more truly than that which we set forth through denial, certainly I admit it. However, concerning bread purchased I would not in the least affirm this or even think of it; nor indeed does any one of the things move me which Luther taught his swineherds,¹² Wyclifities, and Waldenses, consenting that the bread remained even after the consecration. Now (Jesus) proclaimed that this bread was flesh and I think that it is just, according to the Gospel teaching in this matter, for the

12. **Piggardos, piggard**—pigherd; see Murray, James A.H., **A New English Dictionary on Historical Principles**, V. 7, pt. 2, p. 847, 848.

servant to offer the highest place to his lord, the creature to his creator, as to the one far more honorable and more worthy, just as it was appointed in the Gospel wedding without any hindrance (Luke 14:8). Then when I say that the body is in the form of bread, nothing which I say or do not say matters, since the clause, This is my body, (on which the pivot of the whole matter turns), appears in all the passages of scripture.

Moreover, how it is in this matter, by what condition or by what limit, I do not wish to understand too deeply, lest the divine majesty and the unapproachable splendor of his glory should utterly blind me, wandering in human error. Sufficient, sufficient it is to me as a plain man both to believe and know that the word, which has been from eternity, has been united with human flesh (John 1:14), that the Holy Spirit came upon Mary, whom also the power of the most high overshadowed after the greeting of the archangel Gabriel (Luke 1:35). I would not be heedless in this matter with Oza in regard to the ark of the Lord (1 Chron. 13:7-11) in which the wonderful manna was preserved.

You propose then to attack the bread; I do not wish inquisitively to touch the sacred bread. I stand and I will always stand firmly on this word. I believe; I am not uncertain; I do not waver. Relying confidently on Catholic truth I proclaim and profess that here is the body of the Lord, that here is his blood, for I cherish the word and firmly believe what truth has spoken. The mouth of the Lord has spoken; he, not Pythagoras, but even the only author and teacher of the truth, or rather the truth itself, has spoken the things which cannot deceive. He it is who knows all things. He is omnipotent, who does whatever he wishes (Psm. 113:3). He speaks and they are done; he commands and they are created (Psm. 148:5). He it is who in the beginning created heaven and earth (Gen. 1:1) and who (as it is in Ecclesiasticus 18:1) created all things together. Now if he made all things from nothing, why should I deny with my mouth that he is able by divine power to change the bread into body, the wine into blood, I who daily see water

changed into wine, wine into blood even by the work of nature? I acquiesce always and simply in these things because of the word of the Lord which remains forever (Isa. 40:8), for I likewise know that no word is impossible with God (Luke 1:37).

In view of these matters the text in the decrees concerning consecration, in dissertation IV, the chapter on fluid, written in the words of Ambrose¹³ greatly please me, because of the many wonderful deeds enumerated there from the Old Testament, as the creation of all things from nothing, the rod of Aaron, the wood at Marah, the water from the rock, and many other things, a great abundance of which could be cited even from the New Testament. I do not consider the statement of any man worthless, indeed not that of the King of kings, that of the Lord of lords, upon whose shoulder the government rests (Isa. 9:6), because he comforts and strengthens me, from whom no language will ever separate me, from whom no falsehoods of the sophists, no snares of the cunning serpent will cast me away, particularly since I can see that all things so consistently, just as if I could strike them with my hands (as it is said), as much those which precede as those which follow, declare my opinion everywhere. The figures and the prophecies agree, building a protection around my opinion concerning the venerable sacrament and that of the entire church, like a unshaken oak.

And so this merciful and gracious Lord (Psm. 110:4) has wished, since he must depart to the father from this wretched world as a lodging place, to leave divine food of all kinds to all those who fear him (Psm. 110:5), plenty for comfort to Christ's faithful ones, by which our forefathers by so great piety were accustomed to refresh themselves most purely. And these sacred things (which you, in caves and hidden places like robbers and thieves, hating light

13. *Nicene and Post Nicene Fathers*, Second Series, V. 10, "The Book of the Mysteries", p. 324; Migne, J. P., *Patrologiae Cursus Completus . . . Series Latina*, V. 16, col. 423 (Ambrosius, V. 3).

have determined to disturb) they always performed most solemnly with great zeal, whence so many good things have resulted that no one is able to explain them.

Moreover, from your new drunken supper, I ask you what piety, what devotion, or what good at all has resulted? Indeed I could enumerate many misfortunes (O woe!), many examples of unheard-of fickleness which have come forth from your new practices, so that it is demonstrated that the supper is not Christ's, but it belongs to the ruler of darkness. Tell me, why is it that those, who were prepared a little while ago to mingle all the highest things with the basest, to defend with arms this supper of your full of light, and to hold it fast, now consider it despised, hated worst of all, and after the custom of the Jebusites tread under foot, disfigure with spittle and make anathema whatever anywhere relates to religion? Doubtless this is the right hand and the change of the right hand of the most High. This Bacchanalian synagogue of the drunkards had not been made firm upon a rock, but rested lightly upon the sand of the grammarians and of the poets, had been erected on the waters of Diana and of the nymphs. Wherefore easily that shattered might of Babylon, the one who sees all things has made level with the ground by the spirit of his mouth. Consequently it lies fallen and will lie forever, bringing with itself (O woe!) the ruin of many souls. Why should he designate what you would wish to know further? Or why should he stretch out his hand? For I say that he designated and offered his own body which he had subdued to his mind except that it had been visible to the mind, however in his hands it lay concealed, escaping notice. This is very truth; it is the belief not only of myself but of all Christ's faithful ones who discern rightly; it is orthodox opinion. And although Berengarius once fell into this filth of errors, later, recovering his senses, he cast off the wicked opinion, and Carlstadt denounced it and denied it on oath, as also you yourself are not able to disregard. And for that reason in this matter I hold not a little assurance and comfort, I who know that neither you, nor Zwingli, nor Carlstadt, nor

Oecolampadius and not even Luther, your leader, with all the followers of your faction in this hour, have held any opinion anywhere with the orthodox, but with those who are condemned by all the decisions of bishops, of the Emperor, of kings, of imperial assemblies, and of religious councils. And thus together with your inexperienced and raging mob and with the four certain troublesome declaimers you people lie prostrate and despised, and you share with those who once exceedingly attempted in vain with your evil at the councils at Tours and at Vercelli, during the reign of Pope Nicholas, to restore the rejected and condemned heresy.

Therefore, to a full extent, with my church, which prevails from the rising of the sun to the setting, from the South to the North, I retain securely the assistance even of those who for several generations have been considered schismatics. If you people are striving to divert me from this assistance, it will be necessary for you to act with better pretexts and with a stronger assistance of witnesses. In this matter indeed, your trivial instigators from a bright and well cared for tent, and soldiers and staves do not move us at all in the warfare of true religion, for this very strong hero, an armed soldier, holds possession of the court. And the tower of David (Song of Solomon 4:4), fortified with so many shields, however greatly it may be shaken by the battering rams of the heretics, will never be moved, nor fall, nor be made level with the ground by their ineffectual revilings hurled upon us. For it has been erected on better reasoning than the tower of Babel (Gen. 11:1-9) which this brave hunter Nimrod (Gen. 10:9), Luther, on a confusion of languages and by teachings, false and contradicting one another, has constructed and which is exposed to ruin. But our tower has been erected upon a rock, surrounded by a mound with bulwarks and by a moat, "a thousand bucklers hang upon it, all the armour of valiant men" (Song of Solomon 4:4). You people yourselves have begun to erect a new tower; but you do not count the cost; therefore you fail in the midst of the work.

Deservedly, therefore, the world ridicules¹⁴ you; it disapproves;¹⁵ it mocks you men, you grammarians, inconsiderable apostates of religion, who have begun to erect what you are not able to finish. You who have laughed for a long time will now weep; you have condemned all; you will be condemned by all whom you have despised. Now you are despised even to derision by your own disciples and by those who eat your bread. Indeed what one is there of weavers, of butchers, of tanners, of shearers, of cobblers and of a miscellaneous throng of men, who would not deprive Luther of the spirit nor deny that his teaching comes forth from the Holy Spirit, and who would proclaim and boast that he himself is imbued with a better spirit? Consider, I ask, who indeed the architects of your temple are, first those inexperienced in art, also youths,¹⁶ poets concerning whom the giants themselves write not otherwise than that they, setting a mounain upon a mountain, attempted to make war against Juppiter. Thus in these past years all churches having corners, roofs, walls, columns, images, paintings and even iron nails themselves in the walls and columns, and other things whatsoever of this kind have come in the way of their fury and rashness. They have violated the things which they have seized; they have crushed them; they have scattered them; really the most wicked men of all whom the earth has produced have dared to lay hands on St. Peter and even Christ himself. My statement, however, is concerning heretics, or perverse men, poets and grammarians, not concerning pious and equally learned men, the great part of whom the most High has thus far preserved to himself.

And lest I depart further, consider your Hut,¹⁸ who in your Nikolsburg herd did not hesitate to contend and, as

14. **Ciconiam pinsit**, to bend the fingers in the form of a stork's bill and shake them by way of ridicule; Leverett, F. P., **A New and Copious Lexicon of the Latin Language**, p. 140.

15. **Pollicem praebet**, to extend the thumb.

16. **Neanisci**, Greek word with Latin ending.

17. See *Encyclopaedia Britannica*, 14th ed., V. 10.

18. Hans Hut, Anabaptist preacher; see Reference 2 to Chapter Three.

I may more truly say, persistently and wickedly to maintain that Christ was not God nor the son of God, but that he was a sincere prophet, conceived and born in original sin. There are also found some among the Lutherans who rashly proclaim that Christ because of his own wickedness was justly rejected by the Jews as an extreme punishment. Is that how to proclaim Christ truly? Is that how the apostle¹⁹ of Christ, separated unto the Gospel of God, spoke? Truly, truly, I say to you, "He shall neither slumber nor sleep, that keepeth Israel" (Psm. 120:4).

DOCTOR BALTHASAR

You shall know that I have never in my life been of this mind that I did not severely reprove Hut when he instigated these things; and most of us, in order that we might remedy and guard against this evil, agreed that he should most certainly²⁰ not go unpunished unless he should escape.

DOCTOR FABER

However in your faith, as from precept, it is allowed to anyone both to believe and to publish among the people whatever he chooses, and even to carry it out. So the Lutherans all proclaim with one mouth. Yet you make known that you were prepared to remonstrate against Hut, that in your Gospel it was not allowed to everyone to believe and to say what he wished, even to contending or teaching publicly. But, unless I am mistaken, you people have used this craftiness, that while you should exceed the Catholics in number, you would be able to draw the rest into your heresies by force and by a conspiracy of the peasants. Therefore I give thanks night and day to the great God, who has preserved me unimpaired to this day, in which I may see you new evangelists, at length recovering your senses, confess that this vile rule of yours, I could wish to say full of light,²¹ is vain, and that you have been taught from its

19. Paul, Romans 1:1.

20. **Mediusfidius, medius fidius**, from Fidius, a surname of Juppiter, "by the god of truth."

21. A play on words, **lutulentam, luculentam**.

use that at least you must be responsible for allowing anyone to believe or to teach what he wishes or to proclaim publicly whatever things come to the cheek²² (as it is said). Indeed, if salt has become flat, that is, if the teacher has treasonable erred, what does it profit more, except that it be cast out to be trodden on by men?

But show, I ask you, what purpose has driven you to this mind, that you should condemn the church, that you a man of this now more oppressive age should reject the manifest meaning of the scripture. On the other hand as far as possible I will do what Philip is reported to have done (Acts 8:35) to the Eunuch of Candace the queen, I will preach to you Jesus the Son of God.

DOCTOR BALTHASAR

The Lord has said (Matt. 24:23; Mark 13:21; Luke 17:21, 23), "If any one shall say to you, Behold, here is Christ, or there, be unwilling to believe him." Now at this time it is said that in this sacrament Christ is in this or that church, altar, temple, etc. So I have taken my stand against believing this teaching about Christ, for the way of truth forewarned me that I should not believe it at this time.

DOCTOR FABER

The words which you have introduced are from Matthew, chapter XXIV, and Mark, chapter XIII, but to what they pertain or how far they can be understood to apply I judge must be considered again and again. "Certainly many will come," says the Lord, "who will say, I am Christ, who shall deceive many" (Mark 13:6). Then there follows, "If anyone shall say to you, Behold, here is Christ, be unwilling to believe it, for there shall rise up false Christs and false prophets" (Mark 13:21, 22). Now these are the ones against whom we should guard ourselves as our Saviour affectionately admonished. To be sure John had designated no other Christ than that one whom he saw walking at the Jordan,

22. To speak whatever comes uppermost.

whom we proclaim crucified, whom that saint, Simon Peter, not from flesh and blood, but from a revelation of the Father, boldly confessed to be Christ the son of the living God (Matt. 16:16), who himself before Caiphas (Matt. 26:63, 64) and others always allowed himself to be called the son of God or Christ.

When therefore, at any time the Jews are about to sally forth having been deceived, to use then at different times a false opinion concerning the coming of Christ, I have ventured to affirm that they will say, "Behold, Christ has been born in Babylon." When the Turks shall exhibit Mohammed in Mecca as Christ, at once be unwilling, be unwilling to believe it, for as it is said concerning God in the Old Testament, "Hear, O Israel, the Lord is one God" (Deut. 6:4) and he is jealous (Ex. 20:5), so our Saviour Jesus Christ has in no wise been able to bear false Christs who usurp the name of Christ, and he foresaw some at some time who should arise and who should put themselves forth as Christs and who would indicate that Christ was in the desert or elsewhere. But he has commanded that they should not believe these. And so with this decision he has wished to prohibit many Christs, as I consider briefly the will of Christ.

But we in this sacrament assume to set up not many gods, not many Messiahs nor Christs, but without any hesitation we teach and confess by Christian truth that only one and the same Christ is everywhere, as much in heaven as in the earth, at the same time in every temple and altar as well as many other places. And therefore, it is unpleasant and dreadful to hear that this error about the ascension of Christ Jesus into heaven has instantly crept in, for indeed this sacrament has been believed and employed in the whole world, just as we continually to this day maintain and we by no means waver. And you for thirty years and more have most firmly taught that one and the same body of Christ was at the same time in many places, not that the one and the other were here and there, but that one and the same body of Christ was everywhere in heaven and on the earth, and I myself in your collected works and gleanings have

seen what things you have recorded from observation, what things from experience, pertaining to this matter; that all life generally or any life is, in part, of him; that the whole scene forms one image, an effigy just as often renders a broken object instead of a number of small pieces; that on account of the singular and wonderful splendor of it you attempted to confirm faith in the venerable sacrament, as an eel (skin whip) dissected into parts which are exposed to all eyes and perceptible.

DOCTOR BALTHASAR

"When I was a child, I spoke as a child, now I have become a man" (1 Cor. 13:11) in this decision, so that I believe that the text of Matthew gives utterance concerning the last times of the world and that these things began immediately at the ascension of Christ and that Paul, Peter, and John made mention of these things.

DOCTOR SALZER

So it would indeed be well if we were in the last age, or rather the last time, and if it were evident that these times precede the time of Christ. It is true then that this prophecy must be fulfilled a little before the final day of judgment. Hence it is that "there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distresses of nations" (Luke 21:25). There shall be disturbances in the earth, and the sun shall be darkened, and the moon shall not give her light. Many of the omens of that kind will precede and the consummation of the age shall not be earlier. The Son of man shall come with a trumpet "And with the voice of an archangel" (1 Thess. 4:16); he will come in his majesty with the angels, etc.

DOCTOR FABER

Search the scripture of the Gospel and you will find that the beginning of these things could not appear immediately at the ascension of Christ, as you seem to wish. Therefore, it is a false idea that the previously mentioned scripture must

be understood as referring to the sacrament, for Matthew teaches that before the consummation comes, the Gospel of the kingdom must "be preached in the whole world, for a testimony to all nations" (Matt. 24:14). He shows next that "there shall arise false Christs and false prophets" (Matt. 24:24) who shall do signs and wonders. Not long after the tribulation of these days prevails, the sun and the moon will not give their light, the stars shall fall from heaven, etc. And finally he concludes thus, "Concerning that day and hour no one knows except the Father alone" (Matt. 24:36), and this is demonstrated by the days of Noah concerning which he adds thus, "As in the days of Noah, so shall be the coming of the Son of man. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day in which Noah entered into the ark, and they knew not till the flood came, and took them all away; so also shall the coming of the Son of man be. Then two shall be in the field: one shall be taken and one shall be left. Two women shall be grinding at the mill: one shall be taken, and one shall be left" (Matt. 24:37-41); "two men in a bed; the one shall be taken, and the other shall be left." Watch ye therefore, because you know not what hour your lord will come" (Matt. 24:42). "Wherefore be ye also ready, because at what hour you know not the Son of man will come" (Matt. 24:44). Matthew, similarly Mark, describes to the disciples these signs which must come first.

And once more that the error concerning the ascension of Christ may be evident to you, call to your mind these things in Mark XIII (verse 6) where it is said, "For many shall come in my name saying, I am he; and they shall deceive many." And there follows, "And unto all nations the gospel must first be preached" (verse 10). All of these things are just as they should be, because now it is not possible, you are not able rightly to set proposed passages against the sacrament and the truth of it. At the time of John there were many antichrists in whom no one exercised faith with perfect justice, although they boasted that they

were Christs. Allow me to call to your attention Theudas and Judas the Galilean who, Gamaliel stated (Acts 5:36, 37), did this, and to other instances. Then John, a true prophet, denied that he himself was the Christ (John 1:20), and he designated him as the true Christ who had come, sent from God. Indeed Andrew says to Simon Peter, "We have found the Messiah who is the Christ" (John 1:41). And Philip says to Nathaniel, "We have found him of whom Moses in the law and the prophets did write, Jesus the son of Joseph of Nazareth" (John 1:45).

Therefore, no other Christ ought to be sought for by the Anabaptists in the wilderness or in the corners. This one is Jesus, proclaimed by the angels fifteen hundred years ago, son of the most high Father, declared very early the beloved son at the Jordan and on Mount Tabor (Matt. 17:5). Therefore, another Christ must not be imagined or sought here or there, in the temple, the wilderness, or the field. For we Christians of all races everywhere cherish on and the same Christ, him by whom, of whom and in whom are all things (Rom. 11:36), by whom are deliverance, life and the resurrection who is the "only Mighty, the King of kings and Lord of lords" (Rev. 19:16). Be unwilling therefore, to be alarmed here where there is not fear; and present another argument, if it seems fit, for this one is the unsuitable image of a sword turned to your throat.

DOCTOR BALTHASAR

I will present another indeed, not because I wish to cling obstinately to this opinion, but in order that I may clear my conscience and intellect. The scripture states that he ascended and that he sits at the right hand of God the Father (Mark 16:19) just as it can be shown in many places.

DOCTOR FABER

You know that nothing in the whole of sacred scripture is superfluous or unprofitable, of which one title shall not pass away (Matt. 5:18), that which none have more carefully transmitted than the Hebrews, who by their num-

bers and mysteries have declared not only how often some expression but indeed how often any letter of the alphabet should be repeated in the law. They attribute all these things to some mystical perception. For this reason it ought not to be needful to you here that the Lord should break bread before you and that he should open the eyes of your mind and your understanding for perceiving the scriptures, as to that one blind from his birth (John 9:1) and to the disciples at Emmanus (Luke 24:32), that scales may fall from your eyes as from Paul's in Damascus (Acts 9:18) and that your eyes smeared with mud, may be able to observe the truth.

Along with this argument of yours I will ask you three questions. First, will you indeed be able to deny to me that the sacred scripture states in some places that God sits near by the Cherubim, over the Ark, on the elevated throne, and that Jesus sits at the right hand of God the Father? And so Paul relates to the Hebrews (1:3) that he sits at the right hand of his majesty, and Matthew (26:64), "You shall see the Son of man sitting on the right hands of the power of God, and coming in the clouds of heaven," and you will find these same words repeated in Mark (14:62) who also in the last chapter of his Gospel (16:19) says thus, "He was taken up into heaven, and sitteth on the right hands of God," and in Psalm CIX (verse 1), "Sit thou at my right hand." And further, in Acts (7:55, 56) Stephen says the heavens opened and the glory of God and Jesus standing at the right hands of the power of God. Yet in another place in Hebrews, the first chapter (verse 3) you find that "he sits at the right hand;" in Ephesians I (verse 20), "seated at the right hand of the Father in the heavenly places;" in Colossians III (verse 1), "where Christ is sitting at the right hand of God;" in Hebrews X (verse 12), "he sits on the right hand of God;" and in the same book, chapter XII (verse 2), "he sits on the right hand of the throne of God." And in very many places it is declared that he sits at the right hands as it stands already related. So in Matthew XXV (verse 33), "he shall set the sheep at the right hands of God;"

just so Stephen (Acts 7:55) saw Jesus at the right hands of the power of God, just as also the word of the prophet David himself, reeated in the Gospel (Matt. 22:44), "The Lord said to my Lord, Sit on my right hands" (Psm. 109:1).

And in the third place I am not unaware that Mark has not, of course, without mystery written that "he was taken up into heaven" (Mark 16:19). And in the Acts (1:11) the apostles saw "him going into heaven;" in Colossians IV (verse 1), "You also have a master in heaven"; I Peter III (verse 22), "Being gone into heaven, the angels and powers and virtues made subject to him." Yet Stephen saw the heavens opened and Jesus standing there (Acts 7:55). Now the prophet says that he should ascend "above the heaven of heavens, to the east" (Psm. 67:34). And there stands the article of our faith, "He ascended to heaven, he sits at the right hand, etc."

It is evident therefore that at one time heaven, at another the heavens, are the abode of God. So in Isaiah LXVI (verse 1), "Heaven is my abode"; and when we pray we say, "Our Father who art in the heavens" (Matt. 6:9; Luke 11:2); and in Matthew XVI (verse 19) power is given to Peter "in the heavens" and in Matthew XVIII (verse 18) to the other disciples "in heaven". At one time heaven, at another the heavens, are described as the habitation of God; Job XI (verse 8), "He is higher than heaven"; Psalm XIII (verse 2), "The Lord hath looked down from heaven"; Psalm XVIII (verse 7), "His going forth is from the end of heaven"; Psalm CII (verse 19), "The Lord hath prepared his throne in heaven"; Psalm CXXXVIII (verse 8), "If I ascend into heaven, thou art there"; Ecclesiastes V (verse 1), "God is in heaven"; Matthew V (verse 34), "Heaven is the throne of God"; John III (verse 31), "He that cometh forth from heaven, is above all"; I Corinthians XV (verse 47), "The second man from heaven, heavenly." Contrast with these Matthew XVIII (verse 10), "Their angels see the face of the Father who is in the heavens"; Hebrews IV (verse 14), "He hath passed into the heavens"; and (Psm. 148:4), "the heavens of heavens praise him."

By these things it is clearly shown that he is not simply confined to one place, but that he is in many places at once. It is true that as we say in 3 Kings VIII (verse 27), "heaven, and the heavens of heavens cannot contain" him. Why so many? It should be clearer than the sun at mid-day, that the Father is spoken of at one time in heaven, at another, in the heavens. Therefore, tell me what these three things mean to you, to sit and to stand, at the right hand and at the right hands, in heaven and in the heavens,²³ other than that the spirit of the Lord has foreseen that at some time there would be those like you, who when they should read the article of our faith, "sitting at the right hand of God," having been led astray by error, should interpret it as if God the Father were provided with a right hand and a left, and as if Christ, the son of God, were fixed there just as by nails, so that he must sit and not be able to move himself a finger's breadth from that place. O! a fine tenet.

DOCTOR BALTHASAR

This ought not to be done, for there have been heretics who have ascribed material members to God, hands, feet, eyes, etc.

DOCTOR FABER

It is true that they have been called *Anthropophormitae*²⁴ or *Vadiani*²⁵ who, since they had observed from the Psalm (33:16) that "the eyes of the Lord are upon the just; and his ears unto their prayers" and had heard concerning his hands, fingers, feet (Psm. 8:4, 7), likewise the footstool of his feet (Psm. 109:1), that the prophets also sought the face of the Lord (Ex. 33:13, 20, 23), that his mouth spoke (Isa. 58:14), having been led astray by the letter which kills and by carnal perception, having made God material and fleshly, as those who, when they read in Daniel (7:9, 13,

23. Faber reasons from the difference between *sedere* and *stare* and between the singular and plural of *dextra* and *caelum*.

24. *Anthropophormitae*, or *anthropomorphitae*, heretics who attribute to God human form.

25. Heretics who assert that Christ was only a man.

22) that the God of men was advanced in age and old, devised for him a hoary beard.

So concerning the right hand and to sit at the right hand, if we should wish to follow this notion held by the minds of the ignorant, we would understand that God is always sitting, and we would wonder that Stephen himself saw him (Jesus) standing as he clearly indicates, he would be at a distance in one place, not however in the heavens, but he would remain affixed at the right hand of the Almighty, and we would say that the divine nature which is from eternity has been made much weaker by assuming human form, since indeed from eternity before the word was flesh, it was everywhere in regard to place, but now it was only in one place, and that a small one, as if it were circumscribed by certain limits. Do you believe in one God, the Father, omnipotent creator of heaven and earth and in Jesus Christ His only Son, our Lord? Is it not true that Athanasius taught that the Father is omnipotent, the Son omnipotent, the Holy Spirit omnipotent? And he says concerning himself in Genesis XVII (verse 1), "I am the Almighty God." Exodus XV (verse 3) states, "Almighty is his name"; Tobit XIII (verse 4), "There is no other almighty God besides him." And we read what is written concerning the Son, "While all things were in the midst of silence, thy omnipotent word, Lord, came down from the royal throne" (Wisdom 18:14, 15), and Job (8:3, 5; 13:3, 22:17, 25, 26) often calls him omnipotent. He professes that he himself has power over all things which are in heaven and in earth (Matt. 28:18). Why then do you tie the hands and feet of the omnipotent, or rather cut them off?

I believe concerning God as that kingly prophet in Psalm CXXXVIII (verse 7-10), "Whither shall I go from thy spirit? or whither shall I flee from thy face? If I ascend into heaven, thou art there; if I descend into hell, thou art present. If I take my wings early in the morning, and dwell in the uttermost part of the sea; even there also shall thy hand lead me." You ought then to think by what power he escaped when the Jews attempted to cast him down from

he hill (Luke 4:29, 30) and to cover him with stones; how after the resurrection he who had shown himself visible at Emmaus then vanished suddenly from the eyes (Luke 24:31); how also on the one and the same day of the resurrection, as he was in many other places, also in a visible form he appeared to Simon, to the Magdalene, to the disciples fishing, in Emmaus, then to the rest of the apostles, and that in places differing greatly from one another. And he was in no way hindered by a very large stone from escaping the sepulchre as a messenger, nor even by closed doors from entering.

(TO BE CONTINUED)

Book Reviews

From Moses to Paul. A Christological Study in the Light of Our Hebraic Heritage. By George A. F. Knight, Professor of Old Testament Studies, Knox College, Dunedin (Scotland). London: The Lutterworth Press. 194 pages. Price 15 shillings, net.

If we are to understand the foundations of our Christian faith we must look to the Hebrew heritage of the gospel and not to the Greek philosophers; Christianity is the daughter of Judaism and it is a mistake to seek an explanation of the great ideas of the New Testament in Greek concepts. Furthermore, "the Christian Church, by her early adoption of Greek concepts, alienated her Jewish brethren from sympathy with her teaching; and secondly, while the early Christian community could worship in the temple as if they were indeed part of the main stream of Judaism, yet they were later expelled from Judaism *through a misunderstanding on the part of Judaism of its own nature and faith.*"

This in brief is the thesis of what I discovered to be a very stimulating and instructive book. The author moves with the sure tread of a careful scholar from the Old Testament, through the Wisdom literature and the rabbinic literature into the New Testament to pile up convincing evidence for his thesis. It is a tonic to discover a book whose author understands so well the Hebrew backgrounds of our faith and who explicates so convincingly the unity of the Old and New Testaments.

The book is chiefly concerned with the Hebrew backgrounds of the great Christological concepts of the New Testament. The central idea is that it is mainly the Shechina presence concept of the Old Testament which explains the person of Christ as his person is interpreted in the new. Christ is the extension of the "nephesh" (personality) of God as the *Shechina* was an extension of the "nephesh" of Jehovah. (The "Name" of Jehovah and the "Angel of the

Lord" were also extensions of his "nephesh"). Even the Logos concept of John's Gospel is not to be explained by the Greek and Philonic idea of *logos*. The background of the Logos idea is the Hebrew concept of Wisdom. The Greek idea is false because it makes of Christ an intermediary between God and man and separates Christ from God. The first-century messianic concept is also misleading and has driven a wedge between Christianity and Judaism. The Messiah was conceived of by Jews of the first century as a human being, separate and distinct from God. Christian deification of the Messiah is an offense to Jews because it seems to make two gods. But Jews have deserted their own heritage in their reaction against Christ as Messiah and Son of God. Christ is Messiah but in a different sense from that understood in Judaism. He is Messiah as the *Shechina* presence of God among his people, as the extension of God's "nephesh" in the world. "God was in Christ reconciling the world unto himself." Christ is God, "very God of very God," "Light of Light."

It is at this point that the author sees the possibility of reconciliation between Christianity and Judaism. These are his observations: "The Jewish counter-Reformation that took place soon after the rise of Christianity, through fear of admitting the fact that Christianity was in the true succession of Hebrew thought, has continued in its effect to this day . . . The pity is that so many faithful Jewish people do not understand now that Christianity is not the Christianity of the Middle Ages, or that it has in a real sense rediscovered the Bible, and in so doing has rediscovered its true Jewishness of approach to the mystery of the Godhead."

Well said! And a truly stimulating and valuable book!

Edward A. McDowell

The Old Testament in the Church. By Joseph Woods. S.P.C.K., London, 1949. 126 pages. 9s. 6d.

The reviewer has read this entrancing book with profit and reviews it with enthusiasm. In his foreword the author quotes the words of Sanday in 1891, "The full rediscovering

and reappropriating of the Old Testament are the special problems of our day." Anyone reading this work of Joseph Woods must admit that he has done just that. In every way he convincingly shows that even in light of modern critical theories the Old Testament must still be a vital factor in the understanding of New Testament Christianity, and in the modern living of the Christian life.

The first chapter deals with the attitude toward and the use of the Old Testament by the New Testament writers. Then follows a discussion of the peculiar contributions of the Hebrew prophets. Chapter Three, under the heading of "Revelation and Progress," is a treatment of the historical writings. Under "Revelation and Science," Woods deals with the creation and fall of man. The special function of the Law is next, followed by the unchanging teachings of the Writings. The last chapter, entitled "The Riddle of the Old Testament," is a masterful treatment of the truth that an experience with Jesus Christ is the only key that unlocks the mysteries of the Old Testament.

The whole book consists of one striking quotation after another from the Bible and Biblical scholars. It is an enriching and invaluable journey with a scholar "who knows the Lord."

Clyde T. Francisco

The Bible in the Church. By Robert M. Grant. New York: The Macmillan Company, 1948. 194 pp. \$2.50.

The surest way to sound exegesis of the Scriptures is a knowledge of historical interpretations of competent scholars. It is not the shortest, but it is no doubt the safest. The student who begins a study of the Synoptic Gospels with a book like Schweitzer's *The Quest of the Historical Jesus* or C. C. McCown's *The Search for the Real Jesus* behind him will be saved from many a foolish notion. The same is true for F. W. Howard's *The Fourth Gospel in Recent Criticism and Interpretation* and for Paul Feine's *Der Apostel Paulus* and Schweitzer's *Paul and His Interpreters*.

But, as a preparation for detailed historical interpreta-

tion, there has long been a need for a short history of the schools and methods of Biblical interpretation. This need has been supplied by Professor Robert M. Grant's delightful little volume on *The Bible in the Church*. It is the type of book that should introduce students to the vast field of Biblical interpretation.

The perennial problem revealed by the history of interpretation is the tension between what Oepke has called *geschichtliche und ubergeschichtliche Schriftauslegung*. This tension between the historical and super-historical exegesis has been central since Jesus and Paul interpreted the Old Testament in the light of the mission and message of Jesus. Every new situation demands a "scribe instructed in the kingdom of heaven" who like a householder "brings out of his treasure-chest things new and old" (Matt. 13:52). The classical example of this problem is allegorical subjectivity of the "School of Alexandria" in conflict with the literal objectivity of the "School of Antioch." Luther versus Thomas Aquinas is a part of the same struggle, and the rise of the historical criticism of the nineteenth century in relation to the theological revival of the twentieth century has made the problem acute for today. Grant thinks that "both historical and theological understanding are essential to the interpretation of the Bible" (p. 171). All interpretation is both objective and subjective, and the judicious scholar will use both historical and theological exegesis.

Dale Moody

The Origin and Character of the Bible. By Jabez T. Sunderland, revised by Clayton R. Bowen. The Beacon Press, Boston, 1947. 281 pages. \$2.00.

The theological student will profit from reading this book. Herein is found a concise presentation of some of the general conclusions of modern critical scholars of biblical studies. Any reader will learn much from this study since it not only deals with the divisions of biblical literature and each book individually, but also with a comparison of Jewish and Christian literature with other great religious works.

Dr. Sunderland's treatment of the Old and New Testament texts, and the formation of the canons are some of the most enjoyable parts of the work.

Few readers will agree with all the dates assigned to the various books or with many of the conclusions the author reaches, particularly with the place given to "Our Bible," as compared to the other great "Bibles" of the world. However, the student who is serious in his study of the Bible will want to know the material in *The Origin and Character of The Bible*.

J. M. Ashcraft

Principles of Biblical Interpretation. By Louis Berkhof. Grand Rapids: Baker Book House. 1950. 169 pages. \$2.50.

Professor Berkhof has presented the Christian public in this book with a worthwhile contribution to biblical science. In seven compact and clearly written chapters he develops both the history and the principles of hermeneutics. Hermeneutics, the science teaching the principles, laws, and methods of interpretation, is divided into *general* and *special* hermeneutics. The former applies to all sorts of writings, while the latter deals with special kinds of literature such as laws, history, prophecy and poetry. Berkhof classifies the interpretation of the Bible as *Hermeneutica Sacra* due to the unique character of God's Word. Where the principle of divine inspiration of the Bible is ignored, Berkhof holds, the theological character of hermeneutics is in danger of being misunderstood or overlooked.

Dr. Berhof's own position in the matter of inspiration is unmistakably stated in chapter IV entitled "The Proper Conception of the Bible, the Object of Hermeneutica Sacra." He follows essentially the position advocated by the late Dr. Benjamin Warfield of Princeton whose views have recently been discussed in this journal (July, 1949, pp. 407-410). "By inspiration we understand that supernatural influence exerted on the sacred writers by the Holy Spirit, by virtue of which their writings are given divine truthfulness, and constitute an infallible and sufficient rule of faith and practice"

(Berkhof, p. 41). The author insists, however, that the writers of the Bible were human and not mere machines, nor even amanuenses, for "the Holy Spirit did not abridge their freedom, nor destroy their individuality" (p. 47). Consequently, the Bible must be "interpreted grammatically first of all" (p. 67). This entails, moreover, historical interpretation, that is, proper regard to "the historical circumstances that put their stamp on the different books of the Bible" (p. 113). However, no one can do full justice to the purport and intrinsic meaning of Holy Scripture who fails to remember that it demands theological interpretation, since God is its final author. See Chapter VII!

William A. Mueller

Commentary on Genesis. By John Peter Lange. Zondervan, Grand Rapids. 665 pages. \$3.95.

This, the first volume of the monumental undertaking to reprint the commentaries on the Old and New Testament edited by John Lange, is a valuable addition to the modern student's library. Although this study was first published in 1864, it still possesses great merit. For one easily discouraged, the small print and labored exposition may prove insurmountable, but for him who will endure unto the end, much will be saved. Especially of interest are the doctrinal and homiletical notes dispersed throughout the commentary. The wise student will supplement this work with more recent ones which have much to add to the understanding of Genesis.

Clyde T. Francisco

Abram Son of Terah. By Florence Marvyne Bauer. The Bobbs-Merrill Company, Indianapolis and New York, 1948. 406 pages. \$3.00.

Before the archaeological discoveries at Mari and Nunzi, we knew very little about patriarchal times. There were many things in Genesis to trouble us. These discoveries brought to light many customs referred to in Genesis. Now we know how advanced was the culture of Ur of the Chal-

deeds. Her citizens recorded their transactions, made deeds, disposed of property according to strict laws. They dealt with criminals with very modern methods. Each person signed his documents with a cylinder seal. Household gods were enough to establish title to inheritance, hence Rachel's theft of them.

Miss Bauer has taken the thrilling sketch of Abraham and has woven into it these intricate details from her storehouse of archaeological reading until the reader is thrilled and enlightened at the same time. She has utilized facts in a most natural, accurate and readable fashion.

Anyone who reads this novel will become a companion of Abraham, a citizen of Ur, a friend of the Amorite slave who led Abraham to monotheism. He will shudder at the jealousy and cruelty among the slaves and concubines in the house of Terah and the weaving shop of Amtiia, the mother of Abraham. He will taste the futility of oriental slavery, concubinage, and polytheism. He will move hurriedly from page to page for the action and excitement awaiting him there.

J. M. Ashcraft

Joseph the Dreamer. By Leroy Phillips. Boston, Massachusetts: W. A. Wilde Company, 1949. 244 pages, \$2.50.

The ever popular story of Joseph has once more been used as the basis for a novel. The purpose of this volume is stated in the Foreword: "The young need to have these ancient stories in the language of today, and they have a right to have them in an attractive form, like the other books they are reading."

For an elaboration of the Bible story, this book has stayed amazingly close to the account in Genesis. The one addition which might be questioned is the initiation of Joseph into the priesthood of On for the purpose of safeguarding his life.

The book would be a valuable addition to any church library.

E. B. Bratcher

The Book of Isaiah, Volume One (Chapters 1-39). By Julius A. Bewer. Harper and Brothers, 1950. 98 pages. \$.75.

With the appearance of this little volume on Isaiah, Bewer has added to the English reader's library a valuable study of the great eighth century prophet. Although the problems of authorship are not so simple as would appear in the brief introduction, the arrangement of the King James Version is extremely helpful, and the footnotes furnish valuable alternative readings.

The second volume, which will deal with the rest of the Book of Isaiah, is soon to follow.

Clyde T. Francisco

The Praises of Israel. By John Paterson. Charles Scribner's Sons, New York, 1950. 256 pages. \$2.75.

As Paterson remarks, "The Psalmist seems to be the forgotten man of the Old Testament." Many volumes have been written on the "Thus saith the Lord" of the prophets or the Law, but little is said of the cry of man to God recorded in the Psalms. Toward a further understanding of the Psalter this book has been written. The author reveals how the Psalms came into being, emphasizing that they originated in the life of the worshipping community.

He contends that the classification of psalms by content, such as psalms of sorrow or joy, is inadequate and confusing. Following Gunkel he prefers to group them by literary form and structure. Thus there are five principal groups of psalms: Hymns, Laments of the Community, Royal Psalms, Laments of the Individual, and Thanksgiving of the Community. Other smaller groups exist.

There follow in the book examples of the particular groups, with expositions of the psalms under study. The final section is probably the most valuable portion of the work. In it the author discusses the religious teaching of the Psalter, and includes the concept of God and divine revelation in nature and history. Also treated is the psalmists' teaching about sin, retribution, and the life hereafter. A helpful index completes the book.

Clyde T. Francisco

Sketches of Jewish Social Life in the Days of Christ. By Alfred Edersheim. Grand Rapids: Wm. B. Eerdmans Publishing Co. 342 pages. \$3.50.

The Temple: Its Ministry and Services as They Were at the Time of Christ. By Alfred Edersheim. Grand Rapids: Wm. B. Eerdmans Co. 414 pages. \$3.50.

Have any more recent books supplanted Edersheim's books? Our answer is "No!" They help in a very remarkable way to recreate for the modern student "the life and times of Jesus." They contain a vast number of pertinent facts and show the results of prodigious research. It is good that Eerdmans has brought back into circulation by republication these two very useful volumes and by their reasonable cost made them available to every minister and Sunday school teacher.

Edward A. McDowell

Parables of Crisis. By Edwin McNeil Poteat. New York: Harper and Brothers, 1950. 255 pages. \$2.75.

Here is a treatment of the parables of Jesus which is different. Various interpreters of the parables have adopted diametrically opposing ideas as to their meaning, but Dr. Poteat blazes a new trail. His purpose is to find in these parables principles applicable to our own crises.

The attractiveness of such an approach is apparent in the chapter headings: "Small Barn, Big Fool," "Two Men And A Tree," "The Man Who Came To Dinner" and "The Snob." His style is easy-flowing and very readable. The graphic description of the world of Jesus is profitable. There is a lingering suspicion, however, that the author departs from the contextual applicability to "prove his point" of modern application. This is especially true in his treatment of The Prodigal Son. He discounts the idea that the parable is soteriological in meaning, and finds in it a description by Jesus of actual family tension. The father himself is mainly at fault as being lacking in depth. He is described as morally superficial, is condemned as holding a cheap view of forgiveness, and is characterized by a dangerous sentimentalism. So wrong is the father in fact, that the chapter is entitled "The Three Prodigals."

The author is consistent in this practice and seems (like the ancient Athenians) to take chief delight in the discussion of something new and different. Though unsound as an interpretation of these parables, the book is useful and thought-provoking.

J. Estill Jones

Our Lord Prays for His Own. Thoughts on John 17 by Marcus Rainsford with a Biographical Introduction by S. Maxwell Coder. Chicago: Moody Press, 1950. 476 pages. \$3.50.

This volume is a new edition of a study of John 17 first published toward the end of the nineteenth century. After the work had been "for some time out of print," a fourth edition revised and remodeled by the author was published in 1895. W. H. Griffith Thomas wrote an appreciative, highly commendatory "Introductory Note" to a fifth edition. Now the editors of "The Wycliffe Series of Christian Classics" and the Moody Press are reviving it with an extended introduction by one of the editors, S. Maxwell Coder. He regards this as "the greatest classic ever written on Christ's high priestly prayer for His people," "a true masterpiece both of devotional and expository literature."

Rainsford was a powerful expositor, preacher and leader in the British counterpart of the Moody type of evangelism and of the dispensational individualistic piety and witness. His knowledge of the Bible and his capacity for assembling its texts on any topic was evidently extraordinary. The discussions in the forty-one chapters set forth the author's full theology. He uses words and phrases as starting points for extended, wide varying discussions, outlines, exhortations, spiritual reflections. For the most part the outline and exposition of the passage, are logical and progressive. When he comes to the third section he is so set in a form of thinking, individualistic, subjective and dispensational as to prevent his ever getting over into the deep yearning of the Lord for the lost world. He is deeply reverent, seeks to glorify the Christ, but is hindered by an elective covenant framework from understanding the mind and heart of Him who came that the world might be saved through him.

The volume will help the spiritual life of any reader. No doubt preachers who do that sort of thing will get numerous good sermon outlines from its pages.

W. O. Carver

The Trial and Death of Jesus Christ. By James Stalker. Grand Rapids: Zondervan Publishing House. 185 pages. \$2.00.

James Stalker was one of those scholars of another generation whose books did not die with him. He was a good writer with clear insights into the meaning of Scripture. His "Life of Jesus Christ" and "Life of St. Paul" are classics. The re-publication of this volume is a service. The light that it sheds on the trial and death of Jesus will doubtless prove helpful to many a minister in the preparation of sermons on the cross and to many Sunday school teachers in the preparation of their lessons.

Edward A. McDowell

Mark in the Greek New Testament. By Kenneth S. Wuest. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1950. 293 pages. \$3.00.

In this, the tenth of his series on the New Testament, the author treats the Gospel of Mark in non-technical fashion for the English reader. His avowed purpose is to make available for Sunday School teachers and other serious Bible students the wealth of the Greek Testament. In this attempt he uses Robertson's *Word Pictures* and Vincent's *Word Studies* extensively, but fails to achieve his purpose so well as either of his sources.

One major objection to the work is his constant quotation from other commentaries. Page numbers are never cited in these direct quotations, and one suspects a carelessness of citation when a section such as that which deals with Mark 1:21 so closely resembles Robertson on the same verse. Quotation marks would clarify his usage. There is also a lingering suspicion that Wuest has not been so thorough in his preparation when he frequently quotes

Bruce (p. 31 and p. 163), Swete (p. 102) and Gould (p. 65) by way of Robertson's *Word Pictures*. These commentaries should have been cited directly.

It may well be necessary for a work such as this to deal with ideas very briefly and in a "shorthand" style; however these notes "relate" unrelated subjects. The difficulty is accentuated by the lack of logical development in interpretation. Obviously, a review is not the place for extended refutation. The following expressed ideas, however, will serve to characterize the treatment: on Mark 1:8 Wuest declares the Body of Christ was formed at Pentecost; on Mark 1:10 he describes the descent of the Spirit at the baptism of Jesus as "the act of the Holy Spirit taking up His residence in the Messiah." Allowed ample space the author would doubtlessly explain these statements fully, but their assertiveness in undeveloped fashion is inadvisable in a book designed for the non-technical student. Further objection will be expressed to his interpretation of Mark 3:16 in which he identifies the *petra* on which the Church is to be built (Matthew 16:18) with the deity of Christ.

The book's chief claim to merit would be its accurate treatment of New Testament Greek and its simplification for the reader. Only a few citations will suffice to demonstrate the carelessness of the author much of the paraphrase is helpful, but the rendering of the imperfect tense in Mark 1:30 as "Simon's mother-in-law had been down for some time" is an example of his inaccuracy. In discussing Mark 1:41 Wuest cites Luke 5:13 and with it the "rule of Greek grammar" that states "the action of the present tense participle goes on simultaneously with the action of the leading verb." This is only a partial truth, for Greek grammar allows the participle to describe antecedent, simultaneous or subsequent action.

Another example of inaccuracy concerns the tense of *hiatai* in Mark 5:29. Wuest locates it as present and describes the "present" satisfaction in the woman's healing. The verb is in the perfect tense.

These may seem to be minute criticisms, and yet they are indicative of a type of scholarship which can hardly be trusted for accurate interpretation of the New Testament. The book should be used only with great care by Bible students.

J. Estill Jones

The Epistle of Paul to the Thessalonians. The Moffatt New Testament Commentary. By William Neil. New York: Harper and Brothers, 1950. 204 pages. \$2.75.

This volume is the last in a series of commentaries on the New Testament. Based on Moffatt's translation and under his editorship the individual volumes offer a fresh treatment of interpretation problems. Certainly one of the chief values of the series is the wide range of scholarship utilized by its planners. Dr. Neil has stated the general aim clearly: "to dig beneath the textual problems to the vital religious message of the New Testament for ourselves today."

In an introductory chapter the author deals briefly with the Thessalonian mission and then cites the individual characteristics of the two epistles. He ascribes both I and II Thessalonians to Paul while recognizing the difficulties of the view. In some fifteen pages he treats the eschatological problems introduced by the two epistles. This is done skillfully and in a manner which appeals to a common sense interpretation.

Dr. Neil is not unduly bound by Moffatt's translation, and translates from the Greek himself acceptably. Particularly is this true in his discussion of I Thessalonians 1:2f and in I Thessalonians 4:4. Certain practical applications claim attention: I Thessalonians 3:6 indicates Paul's interest in the existence of an "affectionate personal relationship" between the pastor and the church. In I Thessalonians 4:18 a Pauline note of triumph is forcefully interpreted. This same spirit characterizes the discussion of II Thessalonians 2:7.

The author's approach is fresh and invigorating. The

reader turns from his interpretation of II Thessalonians 2:1-12 in some disappointment at not finding all his questions answered concerning Antichrist and the restraining force; yet the author presents the background material fairly and adequately. Objection may be taken to his statement regarding I Thessalonians 4:14 that mystical union with Christ begins with baptism, though in its larger context the commentary is free from sacramentarian emphasis.

The pastor will find in Dr. Neil's treatment an able exegesis of the materials, the scholar will find a satisfactory treatment of the problems involved and both will hail the capable completion of an excellent set of New Testament commentaries.

J. Estill Jones

The Epistle of St. Paul to the Galatians. By J. B. Lightfoot. Grand Rapids: Zondervan Publishing House. 384 pages. \$3.50.

Another of the fine old classical commentaries has been given a new lease on life! Continuing a good policy Zondervan has re-published Lightfoot's *Galatians*, which first saw the light of day in 1865.

It is not necessary for us to agree with Lightfoot's "North Galatian" theory or his dating of the Epistle to the Galatians in order to express warm pleasure that this product of the mind of one of the greatest of New Testament scholars is again in circulation.

Edward A. McDowell

The Apocalypse. Lectures on the Book of Revelation. By J. A. Seiss. Grand Rapids: Zondervan Publishing House. 536 pages. \$4.95.

Here in one volume are the four volumes which in a former generation contained all that many people cared to know about the Book of Revelation! It is another of Zondervan's "reprints." Dr. Wilbur Smith of Fuller Seminary says concerning the old Seiss lectures: "The work is sane, suggestive, reverent . . . dependable." I cannot be as enthusiastic. Seiss was "saner" than many of the school to

which he belonged, in his interpretation; and I cannot but admire him for the prodigious amount of work he did; but with many of his major points of interpretation I cordially disagree. I do not know that this will in the least interfere with the circulation of the current reprint, but I herewith register my dissent none the less.

Edward A. McDowell

The Work of the Holy Spirit. By W. T. Conner. Nashville: The Broadman Press, 1949. 196 pp. \$2.25.

I Believe in the Holy Spirit. By Fredrik Wisloff. Translated by Ingvald Daehlin. Minneapolis: Augsburg Publishing House; 1949. 272 pp. \$3.00.

The Blessing of the Holy Spirit. By J. E. Fison. London: Longmans, Green and Co, 1950. 226 pp. 5/6.

The fact that books continue to be written on the doctrine of the Spirit indicates a healthy condition of Christian thought. In the last century few books of importance appeared, but there are many helpful studies today. Some of these studies, such as Buchsel in German and Swete in English, are monumental. The three books here reviewed are not so scholarly, but they illustrate three points of view.

The first book, the mature reflections of the beloved Baptist Theologian in Southwestern Baptist Theological Seminary, Ft. Worth, Texas, illustrates the more *individualistic* approach to the subject. Dr. Conner, rooting himself in the historical revelation of God in Jesus Christ, emphasizes the individual's experience of the Holy Spirit. He points out that lack of previous interest in the Spirit was due to the fact that Christianity was thought of "not so much as a vital experience of the presence and transforming power of God as it was a system of doctrine or a matter of ecclesiastical conformity" (p. 7). Emotionalism, activism, and organization are poor substitutes for spirituality, and much emphasis on church union today is similar to secular big business. The "direct access of the individual soul into the presence of God and the experience by the individual of indwelling presence of God" (pp. 19, 20) is true Christianity for Conner. From this point of view, and after a systematic statement

of the Spirit of God in the Old Testament, all the passages on the Holy Spirit in the New Testament are surveyed in a simple and lucid style.

The book by Frederik Wisloff illustrates the *intellectualistic* type of Christian thought. Schleiermacher's theology of feeling is his *bete noire*, for "Christianity," he declares, "is after all a book-religion" (p. 10). God's revelation was concluded with the canon. New light can be thrown on what is written, but no new chapters can be added. Of course, "every generation of Christians writes a new chapter in church history, but no new book in the Bible" (p. 11). So upon the basis of a Bible infallibly inspired, true doctrine is based. "The Bible is doctrine," he insists, "and the doctrine must be right or it is not the truth. God's woe is pronounced on even the holiest life that teaches false doctrine." (p. 12). The Word has an inner side for the author, but the external side is the distinctive point of view. The detailed study of the Spirit is systematic rather than historical, and the frame is that of orthodox Lutheran theology. The doctrines of the church and sanctification are too Lutheran to be Biblical. Infant baptism is defended with the same dogmatism as the doctrine of the Holy Trinity, and sanctification falls far short of Biblical holiness. However, after the weak points are removed, there remains much good teaching on the Holy Spirit. It is a good sign in Lutheran theology.

The Blessing of the Holy Spirit, by the Canon of Rochester Cathedral, is a healthy sign in the Church of England. On the foundation of solid Biblical learning, Canon Fison strikes a prophetic note in many places. The chapter on "The Peril of Idolatry," denouncing the idolatry of the book, the idolatry of the ministry and the idolatry of the sacrament, penetrates to the very heart of the problems of contemporary Christian thought, and few who read it will fail to flinch. The church as a whole, he thinks, is guilty of idolatry, and the more refined doctrines of our day "obtain their appearance of avoiding earlier idolatries by invoking the comprehensive idolatry of the church" (p. 158). But

he would not agree with Conner's criticisms of institutional religion, because there is a danger of "anarchic individualism" just as great, if not greater, than the dangers of "corporate mysticism." He would not agree with Wisloff's intellectualism either, because Christian truth for him is ultimately "personal and not propositional" (p. 14). In fact there is a prophetic unrest running through this potent little volume. The smoke never clears away enough for the reviewer to know just what is the direction of the battle, but the author is shooting where the enemy is.

This review of three worthy books is no doubt over-simplified, but the reading of the three together certainly calls attention to three types of Christian thought—individualistic, intellectualistic, and institutional. Each author writes with urgency and the reader will profit from a careful reading of all. Thank God that a Baptist, a Lutheran and an Anglican can agree on so much on such an important theme.

Dale Moody

Faith and History. By Reinhold Niebuhr. New York: Charles Scribner's Sons, 1949. 257 pp. \$3.50.

Reinhold Niebuhr never writes in vain. Two of his previous books, *Moral Man and Immoral Society* (1932) and *The Nature and Destiny of Man* (1941-1943), have marked turning points in contemporary Christian thought. The present writing, *Faith and History*, is an examination of the modern views of history in comparison with Niebuhr's understanding of the Christian view. According to the author, there are two alternatives to the Christian understanding of history: "The approach of Greek Classicism which equated history with the world of nature and sought emancipation of man's changeless reason from this world of change," and "the modern approach, which regarded the historical development of man's power and freedom as the solution for every human perplexity and as the way of emancipation from every human evil" (pp. 14f.). Neither the cycle view of antiquity nor the spiral view or Renaissance historio-

graphy assess history with the realism of "the Biblical-Christian approach which found man's historic existence both meaningful and mysterious and which regarded the freedom of man, which distinguished history from nature, as the source of evil as well as good" (p. 15).

The modern view of history, Niebuhr charges, has deified the process and made history itself redemptive (p. 43). In the chapter on "Time as a Stage of History," in itself one of the most penetrating and pertinent essays of the twentieth century, the author not only manifests his great philosophical insights but also shakes the idea of rational intelligibility to the foundations. This should be required reading for the so-called Christian rationalists of fundamentalism as well as for modern liberals. No amount of rational speculation can escape "the mystery of creation" proclaimed by Biblical faith (p. 41). "There is always a mystery of origin or end," Niebuhr concludes, "of *Alpha* and *Omega* which obtrudes" (p. 54). This mystery can be escaped only by those who ask no ultimate questions. The cult of progress has forgotten that the movement of history is toward both life and death. "Death in the realm of culture," the author declares, "means a sophistication which either loses interest in the ultimate issues of life because of a too great preoccupation with immediate issues, or, even worse, which imagines that a cumulation of detailed answers to detailed questions solves the ultimate issues of life" (p. 54).

Many readers will wish that Niebuhr would give a more positive and detailed treatment of the church and deal with the possibilities of renewal through the Holy Spirit, but his critical penetration into the godless pretensions of authoritarian bigotry should be taken seriously. In a brief reference to the divisions of the church there is a sentence that cuts to the bone absolutism, whether found in Catholicism or denominationalism or sectarianism. He says: "The division can never be absolutely healed, unless all fragments of the church submit to the fragment which makes the most extravagant pretensions" (p. 241).

Some errors are found. On p. 19 the reference to

Augustine is Bk. XI, not Bk. II; and the first paragraphs on p. 44 reads as if Hobhouse wrote *Space, Time, Deity*, although the correct statement is given at the bottom of the page.

Dale Moody

An Introduction to Philosophy through Literature. By Robert C. Baldwin and James A. S. McPeck. New York: The Ronald Press Company, 1950. 595 pages. \$4.50.

What James Dalton Morrison's *Masterpieces of Religious Verse* is to the Christian minister, this superb work is to the student of philosophy. It has long been the bias of this writer that, on the whole, the poets, novelists and dramatists of the world have been better and more penetrating philosophers than the professional representatives of the craft. The ever-baffling questions that engage the reflective thinker, be he a cobbler or professor, come in review in this book. Chapter I deals with The Great Questions: Why am I here? Who put me here? Is there some high purpose in the Universe? Why does an omnipotent God license evil? What will become of me? Thomas Hardy, Unamuno, Tennyson, Shakespeare, Goethe, William Wordsworth and others step up to wrestle with these insistent problems. In Chapters 2-12 these questions are treated in detail; that is, they are answered or an answer is attempted by eminent men of letters. Thus the meaning of beauty is explored in Chapter 2, with Walt Whitman, Robert Browning, John Keats, John Ruskin and others leading us in our quest. And so on with those other issues bearing on human conduct, man's search for God, the problem of survival after death, the problem of evil, the value of life seen both through the eyes of the pessimist and optimist, and the now so crucial problem of human freedom. Epistemology or the problem of knowledge is treated in chapter 10, while chapter 11 deals with The One and the Many and chapter 12 with Of Time and Change. The last three chapters deal with the naturalist, humanist and pragmatic views of life. Aside from an introductory note to the reader the authors do not intrude with their own views.

Three valuable indexes of titles, authors and subjects conclude the book. This book belongs into the library of every lover of philosophy and literature.

William A. Mueller

The Creator and the Adversary. By Edwin Lewis. New York: Abingdon-Cokesbury Press, 1948. 279 pp. \$3.00.

Edwin Lewis is one of the most original and penetrating writers in Christian thought today. His book called *A Christian Manifesto* (1934) was a sign of the changing tide in America, and his book *A Philosophy of the Christian Revelation* (1940) is one of the great books of this generation. Through all his works he has wrestled with the tensions between monism and dualism and between revelation and reason.

The Creator and the Adversary, largely a *confessio fidei* is a wrestle with the problem of evil. Several theologians of late have turned toward this problem. William Robinson (*The Devil and God*) in England and Nels Ferre (*Evil and the Christian Faith*) in America are writers in English, while Karl Barth (*Die kirchliche Dogmatik*, III/3) and Helmut Thielicke (*Fragen des Christentums*) in recent German works have taken hold of this perennial problem.

Part one recognizes both the limitations of creatureliness and the freedom of the spirit. And this predicament makes inevitable "that creativity" which "connotes the divine" and "that discreativity" which "connotes the demonic" (p. 52). This is the conflict which Lewis calls "the leash and the lash" (Ch. IV). When the "good" takes on the quality of the *righteous* and the *evil* has "the definite quality of sin," (p. 53) moral meaning is experienced. Conscience becomes the field of conflict between good and evil. The reader of Reinhold Niebuhr's *The Nature and the Destiny of Man* will appreciate this part. Part Two, much in the spirit of *The Philosophy of the Christian Revelation*, shows how God, both in creation and redemption, is working, under necessity in freedom, to overcome the Adversary. Part Three, with the philosophy of the Fourth Gospel, described a redemptive

drama reminiscent of Aulen's *Christus Victor*. "The Beast became flesh," Lewis writes, "and dwelt among us, and we beheld his spawnings, darkly befouling the temples of God which men were meant to be. But the Word too became flesh, and sought to meet with a holier progeny the genderings of the Beast, and to cleanse with the patient hands of love the temples so darkly befouled" (p. 155). And the eloquence of this statement, joined with an amazing grasp of literature, is a style for which the author does not need to apologize. It has made the book not only an important theological treatise but also a rare literary contribution.

Dale Moody

The Philosophy of Personalism. A Study in the Metaphysics of Religion. By Albert C. Knudson. Boston: Boston University Press, 1949. 438 pages. \$2.75.

It speaks for the inherent worth of a scholarly work when after 20 years a reprint is imperiously called for. Knudson, the able exponent of personalism in religion and philosophy, reissues his well tested volume with few emendations as a companion volume to his latest book entitled *Basic Issues in Christian Thought*. Hocking of Harvard, Flewelling of Southern California University, Sheldon of Yale and Waterhouse of London University have endorsed Knudson's contribution in the highest terms. It undoubtedly deserves high praise. It counteracts the extremes of irrationalism of both naturalists and certain supernaturalists.

Historically speaking, personalism may be traced as far back as Schleiermacher and Jacobi. The French Philosopher Charles Renouvier in 1903 published a work bearing the name *Le Personalisme*. William Stern in 1906 offered the first volume of a work called *Person und Sache* (Person and Thing), but it was Borden Parker Bowne of Boston University who in 1908 finally gave currency to the term Personalism on the title-page of an English book bearing that name. After discussing various brands of personalism such as the atheistic personalism of McTaggart, the pantheistic personalism of Stern, the absolutistic personalism of Hegel and his

school, and the relativistic personalism of Renouvier, Knudson gives us the family tree of his own peculiar form of theistic personalism. Leibnitz, Berkeley, Kant and, supremely, Lotze are the ancestors of modern American personalism.

Men like A. C. Fraser, James Ward, A. J. Balfour, A. S. Pringle-Pattison, H. Rashdall, C. C. J. Webb, Rudolf Eucken and G. T. Ladd, as well as Borden P. Bowne, adhere more or less to this type of theistic personalism. Over against "a finitistic and also an exclusively theological personalism it affirms the metaphysical absoluteness of God," (p. 64). Typical personalism of the Knudson brand is basically in accord with traditional theism on the question of creation. Both posit creation as a free act of the divine will, thus rejecting all emanation theories, whether derived from Neo-Platonism, from Spinoza or Hegel. Creature and Creator are clearly distinct, wherefore the practical identification of the world with God is definitely excluded. This personalism also agrees with classical theism in its dualistic epistemology. Thought and reality are not identical, but must be distinguished in order to make sense of the cosmos. Normative personalism as Knudson advocates has also its points of difference over against classical and traditional theism. While the latter's view of nature is realistic, the former's is idealistic. To personalism the material world is phenomenal in character, being maintained of a spiritual or divine causality. Nature has no independent reality in and by itself. It has its origin in causes outside itself. Its contingency, then, is maintained by traditional and Thomistic realism and idealistic modern personalism. The latter also differs from the former in that it finds the ontologically real only in personality. Over against the more rationalistic tendency in classical theism Bowne and Knudson adhere to a more voluntaristic type of thought. As Knudson has put it: "Personalism lays more stress on the will than the intellect and inclines to the view that life is deeper than logic. To formal argumentation it allows a place, its abstract validity it does not question, but mere reason, it holds, cannot bridge the gulf between thought and reality. At this point faith alone will

suffice. Faith is the ultimate ground of every philosophical system" (p. 67).

Here is a book that many students of philosophy have enjoyed in the past. It deserves the most careful critical re-reading in the present.

William A. Mueller

The Illusion of Immortality. By Corliss Lamont. New York Philosophical Library, 1950. 316 pages. \$3.95.

The title of this book speaks for itself: the author, an outspoken humanist, tries to discredit the idea and belief of immortality. He does this with a certain skill and with an apparent fairness to opposing views. There is no rancour in his heart nor venom in his pen. He roams over a wide area of human thought, from Plato to Santayana, the ancient Egyptians to present day modernists.

Lamont admits that "the desire for immortality, potentially present in every human heart, . . . is easy to awaken and develop" (p. 9). Even where indoctrination is wanting, this belief easily emerges. And with most people the belief in survival after death, the author argues, seems to be connected with belief in the existence of God. Lamont is also aware of the fact that "Christianity came into being first and foremost as a death-conquering religion" (p. 3). But everywhere and in every age the "question of death insistently remains" (p. 12).

Lamont correctly defines immortality as meaning personal and literal survival of the individual human personality after death. He brushes aside all other concepts of immortality that have been advanced in the course of time. And he rightly discerns that the Christian view of immortality is the crux of the matter. Moreover, Lamont clearly sees that both for the life that now is and is yet to be relation between body and spirit is of utmost significance. As is to be expected, Lamont votes for a monistic psychology, on the basis of which he feels constrained to reject the possibility of survival after death. However, in the last analysis

he rejects immortality because he discards belief in a living God.

It is of interest to observe that Lamont considers the classical and traditional Christian and New Testament doctrine of immortality and resurrection to be more logical and consistent than any of the theories of contemporary modernists (p. 127ff.). He even goes so far as to admit that science as such cannot speak conclusively on this matter. Kant's solution of the problem is carefully examined and then, I think rightly, rejected. For Kant's view of immortality is wish-fulfillment and his God is not the God and Father of our Lord and Saviour Jesus Christ. But Lamont surely is mistaken in believing that the Christian believes in God merely in order to have a guarantor of personal immortality. That indeed would be idolatry pure and simple, making God a mere means to our ends. "Though he slay me, yet will I trust him," cried old Job. The Christian's trust in the abiding and eternal goodness and grace of God is not a calculating scheme. At our best we are enjoined to love God for his own sake, not merely for the sake of reward or the fear of punishment. "Perfect love driveth out fear," wrote the Apostle Paul. Nor is it necessarily true, as Lamont charges, that faith in God and in personal survival must devalue all earthly endeavor. There have been times when an extreme otherworldliness tended that way. But the informed Christian knows that "the earth is the Lord's and the fulness thereof." And the ultimate end of the ways of God is the Kingdom of God—on earth!

William A. Mueller

Atoms of Thought. An Anthology of Thoughts from George Santayana. Selected and Edited by Ira D. Cardiff. New York: Philosophical Library. 1950. 284 pages. \$5.00.

Anthologies and digests abound on every hand, the despair of reviewers and the boon of our hurried contemporaries. To browse in this tome is a rather hazardous job. Santayana, to be sure, is always provocative and stimulating. No matter how much one may differ from this aesthetic

and common sense philosopher, he knows how to puncture man's illusions, stab at our hypocrisies, unmask the verbiage of our boasted idealisms. In view of our propaganda-ridden era, who would deny that "the most obvious artifices of language are often the most deceptive and bring on epidemic prejudices?" If rightly understood it is only too true that "scepticism is the chastity of the intellect" (p. 201), which leads this reviewer at least to question many of Santayana's assumptions. Only he who has a sturdy faith can afford to be sceptical against much that parades for truth but is nothing but camouflage of weird prejudice. For is it not prejudice, pure and undefiled, if Santayana, so discerning and wise, dares to write that "it is for science and further investigation of the object to pronounce on the truth of *any* belief?" (p. 203).

William A. Mueller

Welt und Mensch in Ihrem Irrealen Aufbau. By Aloys Muller. Bonn: Ferd. Dummlers Verlag. 1947. 236 pages. DM 8.00.

Grundfragen der Philosophie der Gegenwart. By Hans Pfeil. Paderborn: Ferdinand Schöningh. 1949. 239 pages. DM 7.80.

Despite paper shortage, destruction of libraries and research workers by war, and dire economic conditions German scholarship is again coming seriously to grips with life. These two books, the first written by a professor of Bonn University, the other the work of an able Catholic thinker, deal with fundamental issues of modern philosophic reflection.

Professor Muller presents the third and completely revised edition of an introduction to philosophy. He sees philosophic reflection and analysis in danger from three sides: the natural sciences whose advocates are usually utterly bereft of philosophic insight; the confusing claims of *Weltanschauung* and its impingement upon the philosopher's task; lastly, the presumption of some to consider general and generalizing reflections to be sound philosophy. Philosophy is defined as the science of the unreal structure of reality. Muller follows the phenomenological method, for contrary to sensual methods of perception, the reflective

thinker must of necessity receive reality nonsensually. Philosophy has an objective object as its end of investigation. There is a given which our conceptualization does not first create. It is there. It exists for and by itself. But analysis of that which is perceived by intuitive grasp of reality is necessary. Nor is our inner perception of reality (*Schau*) merely passive. It is in the highest sense an act. Knowledge, thus conceived, is a living encounter with reality. Space forbids to continue further detailed discussion of Muller's method and approach. Suffice it to say that he has a strong bias against Neo-Thomism and all merely rationalizing philosophies. The biologicistic pseudo-philosophers he holds in contempt. Extremely valuable, it seems to this reviewer, is the arrangement of material, the persistent raising of questions *pro* and *con*, topics for reflection to the reader at the end of a given section, sound bibliographical suggestions and short but comprehensive historical digests of given problems. The distinction between philosophy and *Weltanschauung*, between religion and religious reflection, and the absolute character of truth are clearly delineated. This book deserves to be translated into English. It is an excellent introduction to philosophy.

Professor Hans Pfeil's book has a different purpose. Written from the Catholic point of view it is nonetheless fair and comprehensive. In its six chapters it deals, both historically and systematically, with the following matters: Changes in the modern intellectual outlook, changes in contemporary psychology, man in the thinking of today, God in the thinking of the present era, the meaning of truth and the problem of evil. Looking back over the past 50 years Pfeil advances the opinion that today both philosophy and religion operate in a more congenial intellectual climate. He notes three factors as characterizing the changed outlook: first, we can see since 1900 a determined turning towards objective reality (*die Wende zum Objekt*); secondly, a new appreciation for the uniqueness of the human mind and all spiritual reality; thirdly, a new encounter with God. Pfeil credits men like Edmund Husserl and Nicholai Hartmann

with a new and deepened understanding of metaphysics. Men like Meinong, Kulpe, and, particularly Driesch, achieved a more realistic conception of knowledge, while modern physicists like Planck, Bavinck and Heisenberg helped to break the spell of naturalistic and materialistic theories of knowledge. Philosophers like Lotze, Paulsen and Eucken aided in a reorientation of modern thought in terms of personalism and theism. The revival of neo-Thomism made its distinct contribution to a truer understanding of reality.

Professor Pfeil reveals an irenic temper toward thinkers widely at variance with his own Catholic viewpoint. He stresses also what Protestants and Catholics have in common as they confront rampant unbelief and moral decay. A wholesome book.

William A. Mueller

Youth Asks About Religion. By Jack Finegan. New York: Association Press, 1949. 192 pages. \$2.00.

The fact that the author of *Light From The Ancient Past*, about the best survey of biblical archaeology, can answer the religious questions of youth is refreshing. Increasingly the problem presses upon the Christian minister as to how to answer religious questions of youth, but much of the literature answers all the questions save those that are asked. Jack Finegan has not avoided this difficult task, but, in one hundred questions and answers classified under a dozen headings, he has packed the facts. His views are far in advance of traditional fundamentalism and liberalism. For example, being a profound student of the Bible, he clears away contemporary confusion of the Greek idea of immortality and the Hebrew idea of resurrection (pp. 188f). However, I Cor. 2:9 does not, as Finegan supposes, have reference to the future (I Cor. 2:10). There are some minor factual errors, e.g. the date of John Lightfoots "refined calculation," according to White, is October 23, not September 17 (p. 37)! But, with the good references for further reading at the end of each chapter, the book fulfills the purpose of a Haddam House Book.

Dale Moody

Fruits of Faith. Edited by J. Richard Spann. New York-Nashville: Abingdon-Cokesbury Press. 1950. 240 pages. \$2.50.

Here we have penetrating, revealing and provocative answers to some of the most burning questions of our day. How is the Christian faith to be made effective amidst the stress and strain of a war torn world? What essentially are the fruits of faith? Can a believer in Jesus Christ really become a victorious person? Are there concrete evidences of prayer and of realizing the presence of God? What is the relation of law and gospel? Wherein lies the abiding significance of the Scriptures? What does it mean to face sin, to experience forgiveness, to know Christ crucified and risen? All these questions receive attention and are honestly faced.

The book, written by 18 authors of repute and insight, is divided into three parts. Part I with five chapters dealing with "The Faith." Part II treats of "The Fruits in the Individual," having seven essays. Part III discusses "The Fruits in Society" and has 6 chapters. Biographical notes inform about the writers of this symposium.

While no one might agree with everything that is affirmed in this book, the judicious reader will admit its evangelical direction and tenor. John Frederick Olsen avows that "the greatest danger to the Christian cause today and every day is too meager Christology. It is time to turn and grasp that haunting sense of a Christ who will not let us go, and to wring out through some midnight wrestling a reality that can be preached" (p. 24). Well spoken! And Nels F. S. Ferre is so right when he says that "the fruits of faith in a living God cover the whole man in the whole of society. God himself cares completely, both creatively and redemptively. His children, by nature, join in his concern for each and for all, and for all the ways of human togetherness under the sun" (p. 21).

William A. Mueller

There is Music in the Street. By Franziska Raabe Parkinson. New York: Philosophical Library, 1950. 104 pages. \$3.00.

Here is one of the volumes of mystic ideas from time to time put forth by this publisher. It is cast in the form of

brief epigrammatic sentences, set together in 14 chapters. The author draws out of the well of personal meditation and reflection and utilizes ideas and expressions from the Vedic Scriptures, Buddhism, Chinese philosophy, the Hebrew-Christian Scriptures and various modern cults of spiritual mythicism. Frequent quotations are found from two published and one unpublished volume by the author.

"The secret of life sings in creative expression." "The song recorded is the son who sings" (p. 37). "The secret of life sings through the glory of its unveiling; it is the song of eternal revelation" (p. 40). "The Light of Lights, the Logos of Being, the Christos of Timelessness must go forth in radiation, and become many in differentiation, must refract of light for color-shadings, must set up vibrations for the symphony of life" (p. 45). "In All there is stillness, rest—But the many bring action" (p. 54). "All created appearance is the seamless robe of God, for the many garments of varied color and texture, the many instruments of sound-awaiting strings, are inexistence only through His breath of love-fulfillment, which is one" (p. 55). "The Church of God is the communion of spirit anywhere, everywhere, anytime. Within this communion there are no barriers of race, or creed, cult or ritual, name or label" (p. 72). "Will it be our church institutions in their self-inclusiveness as well as exclusiveness that have hindered rather than furthered the tempering of human vessels for the spirit-frequency of the new age?" (p. 85).

These samples will let the reader see what to expect in this volume.

W. O. Carver

The Nature and Technique of Understanding. By Hugh Woodworth. Vancouver, B. C.; The Wrigley Printing Company, Limited, 1949. 142 pages. \$4.00.

In an age of intellectual and moral confusion this sobering book deserves the most careful attention of all who teach, write or influence people. Professor Woodworth delves into the bewildering phenomena of consciousness, memory,

feelings, sensations, meaning of words or ideas, in order to arrive at sound processes and techniques of understanding. He states his thesis in chapter 1 as follows:

It is convenient to speak of different "levels" of meaning, and the existence of these "levels (the reality of which will be demonstrated) constitutes the greatest of all obstacles to human thought and intercourse—an obstacle that is particularly baffling because it is invisible, unrecognized, unsuspected (p. 1).

It is the *unrecognized* bad habits, the *unsuspected* blind spots, and the *complete* illusions or delusions on which we seldom or never work. Not until "we study ourselves, the forgotten source of all efficiency and enjoyment" will we be able, with clarity and precision, to solve the problems of our precarious existence.

The author is convinced that professional writers, intellectuals and philosophers sin more against sound thinking than do the more poorly educated. He who runs may read! From time to time we have heard our whole educational system and its fruitage decried and condemned in the highest quarters. The story of philosophy and the wrangles of theologians as well as the confusions of diplomats and statesmen tend to justify the indictment of much of our boasted cultural achievements. While the price of this book seems somewhat high, its contents and challenge more than make up for it. This treatise deserves the widest distribution.

William A. Mueller

Discussion in Human Affairs. By James H. McBurney and Kenneth Hance. New York: Harper and Brothers. 1950. 432 pp. \$3.00.

Group Thinking and Conference Leadership. Techniques of Discussion. By William E. Utterback. New York: Rinehart and Company, Inc. 1950. 248 pp. \$2.50.

Sometimes the most difficult chore a student or professional man faces is to cover ground that he is at least partially acquainted with, either through previous study or

through practical experience. For this reason, Baptist leaders, especially, might be prone to overlook the exceptionally able literature that has appeared recently in the field of public conference and discussion. However, if they really believe the rather well-established tenet that part of the Baptist contribution rests in the development of the individual for effectiveness in the group, the leaders are bound to seek for more productive methods of securing that development. Conference and public discussion have proved to be outstanding methods for this development. What the individual discusses with others, he more nearly understands; what he understands he more nearly evaluates with insight, thus becoming a more worthy member of the group.

The two books listed above represent the best and most recent thinking on the problem of individual and group thinking expressed through speech. The authors in each case are experienced in leading discussion, and in teaching discussion techniques. In both cases they emphasize the need for a qualified leader, laying great stress upon the total effect which he can have upon the orderly, fair, and comprehensive treatment of the topics or problems being considered by the group. In both cases, they emphasize the relationship between *thinking* and *speaking* for the purpose of group-action.

The first book listed above, being a revision of *The Principles and Methods of Discussion*, offers a thorough presentation of the principles underlying all discussion, and contributes examples of most of the forms of discussion, e. g., the panel, dialogue, symposium, and lecture-forum. On the other hand, the second book is planned as a handbook, written more nearly that "those who run might read." Each book would increase the effectiveness of the studious, religious leader, who, like most of the other leaders in human affairs, establishes and maintains his position of leadership by reason of his ability to stimulate others to increase their effectiveness in Christian growth and service through sharing.

Charles A. McGlon

Handbook of Biolinguistic. Part One-Section A. The Structures and Processes of Expression, with General Introduction to Biolinguistics. By Clarence L. Meador and John H. Muyskens. Published by Herbert C. Weller, Toledo Speech Clinic, Toledo 2, Ohio. 330 pp. \$10.00.

This handbook might well prove to be one of the important publications in the field of speech during our generation. Certainly it gives evidence of a rather thorough series of investigations, and of teaching experiences that have been directed in scientific if not totally unexplored territory. That is, for some time there have been efforts to relate the biological, psychological, and sociological sciences with such areas of speech as linguistics—semantics and phonetics. The authors, basing their approach upon the principles of the “interdependence of natural processes” and “the human element that enters all measurement,” have herein recorded the results of their investigations, as well as those of their many outstanding graduate students, so that public speakers, broadcasters, and singers may profit from the discoveries thus far made.

A person should be a more effective speaker if he has at least a faint idea of what is involved in the speech process—particularly since most of *what* is involved also involves *him*. Certainly he should be better able to care for himself in such a way as to insure his continued well-being as a person, and his continued effective production as a “communicating organism.” In few arts or sciences other than speech is knowledge of principles so important to good performance; in few other fields of human endeavor does a little learning prove so dangerous. Therefore, a speaker—particularly a religious speaker—should never be content with less than the most knowledge-of-the-most-reliable-kind that he can secure about himself and about the use of himself in his life-work of speaking to influence others. Not a little of the value to accrue for him from the approach suggested above would be a deeper, keener appreciation of the marvelously intricate mechanism which God has given him, overlaid as the function of speech undoubtedly is in the healthy, harmoniously integrated human body.

For the serious student of speech, whatever his age or condition (and whatever the degree to which he accepts the thesis of the authors), *Handbook of Biolinguistics* will have value.

Charles A. McGlon

Milton's Samson and the Christian Tradition. By F. Michael Krouse. Princeton, New Jersey: Princeton University Press, for the University of Cincinnati. 1949 159 pages. \$3.75.

Four values accrued to this reviewer as he read Mr. Krouse's dual study of the biblical character Samson and the Christian poet Milton. Because these four values ought to hold for the readers of the *Review and Expositor*, and at the same time serve as an honest appraisal of the book, they are listed without further comment:

1. Here is an excellent example of thorough, comprehensive, unbiased research in the field of religious literature, based on "the biblical commentaries, the sermons, the *ex-empla*, and other writings of the Fathers of the early church, the Schoolmen of the late Middle Ages, (the Scriptures), and the learned divines of the Renaissance"

2. Here is a decidedly different picture of Samson from what many of our Sunday school teachers, Bible students, and motion picture directors present (witness the treatment in the currently-showing "Samson and Delilah")! The researcher seeks to "descry and reconstruct the Samson tradition which lies behind, and between the lines of Milton's tragedy (his third and last great poem, "Samson Agonistes").

3. Here is a basis for a sounder, more practical understanding of Milton the poet and Milton the Christian scholar than most teachers of literature have instilled in our generation. That is, Mr. Krouse shows that Milton knew his Bible, and he used its contents in his own writings in the light of assumptions which he knew prevailed in the age during which he wrote.

4. Here, again, the truth is apparent that literature is an expression of the life of the people who write it, and that interpretations of the writers and of the writings cannot be

accepted simply because tradition has established them: they must be founded upon a thorough understanding of the people, and of the purposes and circumstances which impel them.

There is food for historical, homiletical, and literary "thought" in Mr. Krouse's study.

Charles A. McGlon

Letters of Thomas Carlyle to William Graham. Edited by John Graham, Jr. Princeton: Princeton University Press. 1950. 86 pages. \$2.50.

Within the compass of this little book of letters the whole temper of Carlyle's personality may be discerned. These letters, written over a period of thirty years, are addressed by the Scottish essayist to William Graham of Burnswark. There are seventeen letters in all, each revealing the agonies, frustrations and hopes of the correspondents. Carlyle's pungent style, his power of irony and satire, his stoic resignation to fate, but also his deep sympathy for his friend Graham are in evidence on every page. Notice how Carlyle consoles his friend whose business fortunes have brought great personal disaster: "But while I again fearlessly recommend you to the fountain of Hope, the genuine perennial *spa* for all diseases of the soul, and which none but the Guilty in conscience are forbidden to taste; I can see many ways in which this period of inaction—now so painful—might be alleviated and rendered profitable" (p. 23). Or consider this gem: "What a blessed thing is Hope! How it shines like a clear star when all the universe but itself seems wrapped in Cimmerian darkness—shedding a pure bright ray over the wild black waters which it is man's fortune so often to navigate! Never leave it out of sight, my friend! It points to fairer weather: and remember your own brave saying, *the darkest hour of night is nearest to the dawn*. We shall find it so I never doubt." Carlyle would have been a still greater man had he better known Him, even Jesus Christ, as the source of all our Hope! His stoicism cannot

meet man's deepest need, though we cannot fail to admire a brave soul fighting against bitter odds with stolid determination.

William A. Mueller.

Poems by Christopher Smart. Edited with an Introduction and Notes. By Robert Brittain. Princeton, New Jersey: Princeton University Press. 1950. 326 pp. \$4.00.

As materials for understanding a layman with creative talent and all its accompanying problems, temptations, strengths and weaknesses, this well-documented, analytical study of a little-known, greatly misinterpreted poet of the eighteenth century offers interesting and profitable reading. Christopher Smart, best known for his religious poem, "A Song to David," was certainly maligned by Browning, who presented him as "a mediocre poet laboriously grinding out reams of dull and uninspired verse (who) suddenly loses his mind, and in a burst of insane genius scrawls upon the walls of his cell a superb lyric ode (A Song to David) worthy to be ranked with those of Milton and Keats" Mr. Brittain, realizing that Browning's judgment was a snap one founded on little supporting evidence, sets out to establish a just foundation and a complete superstructure for the life and work of a man who reached real heights when striving to express the fulness of the religious glow he found in his soul. To follow Mr. Brittain in his careful revelation of the man is in itself a humbling but thrilling lesson in the dispassionate but fair way which all of us should travel in formulating opinions or expressing judgments. Students of literature and of human nature will enjoy this volume.

Charles A. McGlon

One Hundred Stories for Boys. By Archer Wallace. New York and Nashville: Abingdon-Cokesbury Press. 1947. 171 pp. \$1.75.

It is always difficult to forecast the reception a story will receive from children or youths until it has been tried on an audience-in-kind, but this collection of anecdotes and il-

illustrations contains materials that ought to click with the ones for which they were intended. Included is a wide variety of stories that have a religious point; the weakness is that the point or moral seems to be too obviously underscored. Perhaps the story-teller, in rearranging the material for use, can sustain interest by emphasizing the incident or the action, and by allowing the moral to be driven home through the use of a good "tag" or "punch" line instead of the elaborate application sometimes used in the printed version.

Charles A. McGlon

Stories from Holy Writ. By Helen Waddell. New York: The Macmillan Company. 1950. 244 pp. \$2.75.

The time for selecting Christmas presents will be upon everyone again soon, and the problem of what to choose for the relative or friend of junior or intermediate age will have to be solved. If one wishes to give books for the occasion, here is a happy selection. The stories are from both Old and New Testaments, and they are written to appeal about equally to boys and to girls. They are dressed in a style that should add to a child's understanding and delight, since they were actually told to children, though a generation ago.

There is an obvious progression of difficulty in language and in content. Therefore, the stories might serve as a satisfactory series to be read to youngsters at bedtime or at the family altar. And the adult who might choose to do the reading would profit from the experience, too; for Dr. Waddell, author of repute—her *Peter Abelard* was a best-seller—has developed a sentence-structure and a phraseology that "read and speak" well; as, for example: "The difference between the Epistle to the Romans and the Epistle to the Philippians is the difference between the trumpet and the violin. The man who wrote to the Churches at Ephesus and Colossae and Philippi had spent two years at Caesarea, breaking his heart upon the will of God."

Charles A. McGlon

Principles and Types of Speech. By Alan H. Monroe. Chicago: Scott, Foresman and Company. Third Edition, 1949. 658 pp. \$3.50.

In his inaugural address at Southern Baptist Theological Seminary, this reviewer stated that Monroe's *motivated sequence* was a most outstanding contribution to the recent literature dealing with speech composition that is based on psychological principles. There is no reason to change that statement at this date; rather, there is opportunity now to commend the revisions, adjustments, and additions which Mr. Monroe has made in the third edition of his textbook which presents the *motivated sequence*.

Offering both a "functional and psychological approach to speech," the author reiterates his thesis that a speaker "must first gain attention, then create a feeling of need, satisfy that need, make his audience visualize the satisfaction, and finally impel his listeners to act." What is more, the author then applies his thesis to innumerable speech situations of a nature that most speakers run up against every day. At the same time, the head of the speech department at Purdue University uses a language-pattern that makes his treatise easy to read, and that is worthy of no little study by those who want to develop a smooth, graphic style. Not to be outdone, the publishers have chosen a type of print and of paper that facilitates the reading and makes the appearance of the book much above the average.

Charles A. McGlon

The Speaking Voice. By Ruth B. Manser and Leonard Finlan. New York: Longmans, Green and Co., 1950. 404 pp. \$4.00.

Having trouble with your voice lately? Here is a sound, thorough manual that any experienced speaker might use for systematic practice in the establishment of commendable habits of vocal production and usage. The first half of the book deals with the principles that underlie good breathing and phonation. There follows some attention to diction, with a modified system of phonetics being presented to help the speaker use "auditory, visual, and kinesthetic senses in acquiring a satisfactory speech pattern." Then the authors

engage in an extensive treatment of vocal faults in breathing, resonance, and phonation. They make practical, rather non-technical suggestions for correcting the faults, so that anyone who is really desirous of treating a breathy, weak, nasal, denasalized, throaty, tense or hoarse voice might profit from a use of Manser and Finlan's manual.

Charles A. McGlon

The Command of Words. By S. Stephenson Smith. New York: Thomas Y. Crowell Company. Second Edition. 1949. 305 pp.

For our readers who are among the 40 per cent of employed Americans who "earn their living in the word-trades," Mr. Smith's book should prove interesting, as well as helpful. It ought to stimulate a renewed interest in building and maintaining a vocabulary typified by cogency as well as fluency. This is so, since the alert speaker, writer, or reader—not performing very long without realizing that word-power can and must be developed both consciously and sub-consciously—early sets out to establish a procedure for increasing the quantity *and* the quality of his tools-in-trade.

Mr. Smith makes a worth-while contribution in calling attention to the fact that a "built-in critical faculty" is necessary on the part of the word-getter, else he will many times go to considerable trouble to learn words that are simply not usable enough to justify all the trouble of mastery. But Mr. Smith does more than nail a caution to a mast: he makes good and free use of previous studies in linguistics and semantics—notably those of Thorndike and Lorge at Teachers' College, Columbia University—so that you and I may test our acquisitions with some degree of assurance as to their suitability for our hearers.

Since most religious speakers agree that (language being a live and changing attribute of humanity) they must give attention to the increase of their word-power, Mr. Smith's handbook will undoubtedly find a welcome to the study-table of many earnest preachers and other public speakers.

Charles A. McGlon

Learning a Foreign Language. A Handbook for Missionaries. By Eugene A. Nida. Committee on Missionary Personnel of the Foreign Missions Conference of North America, 156 Fifth Avenue, New York, 1950. 237 pages. Cloth \$2.00, paper \$1.50.

Every person who is facing the task of learning a foreign language would save himself hours of agony and frustration by reading and heeding this sensible handbook. Especially designed for missionaries, it should be required reading for each new appointee. It would be equally valuable to businessmen and others who must master some strange tongue.

The author is Secretary for Translations of the American Bible Society and Co-director of the Summer Institute of Linguistics of the University of Oklahoma. Because of his success in teaching linguistics to groups of new missionaries in these summer institutes, he was requested to prepare this book for the Committee on Missionary Personnel of the Foreign Missions Conference. This agency is encouraging the use of the book by offering reduced prices on lots of more than ten copies.

The chief merit of the book lies in the fact that it sweeps aside certain popular misconceptions concerning language study, lays bare the basic principles of linguistics, and in simple, understandable steps leads one into the very heart of the intricacies of speech. No one language is taught, but the general principles of phonetics, syntax, and grammar can be applied to the study of any particular tongue. Practical in the extreme, the book will guard the language student from needless blunders and all but guarantee success, if its suggestions are followed.

H. C. Goerner

Radio and Television Acting. Criticism, Theory and Practice. By Edwin Duerr. New York: Rinehart and Company. 1950. 417 pp. \$5.00.

There is a place in a theological journal for notices and reviews of books that deal with drama and radio, since religious groups are more and more turning to the use of all available means for spreading the gospel and for effectuating a better quality of Christian living and service. Only

this past week, the pastor of a large church inquired about materials that might be used with a church group to whom radio time has been assigned. He, as well as the staff at the Seminary, believes that whatever is done in the name of the Lord or of His Church should be done to the best of the ability and training of everyone connected with the performance. No one should be satisfied with less than the best.

To help achieve a commendable quality of performance, as well as prepare materials worthy of the efforts of a religious group, such books as this one by Mr. Duerr are recommended. Place a copy of *Radio and Television Acting* in the church library to stimulate the interest of young people in the most modern means of conveying the Christian message, and to help them engage in such a project with some degree of quality. Incidentally, a thorough reading of the sample dialogues included in this volume ought to help one attain a more natural, more vital style of pulpit address.

Charles A. McGlon

A Mighty Fortress. By Ernest Fremont Tittle. New York: Harpers, 1950. 179 pp. \$2.50.

Dr. Ernest Fremont Tittle was pastor of the First Methodist Church of Evanston, Illinois for over thirty years. Not only was he a great preacher and pastor, but he was an important leader in American Christianity.

This book is a volume of twenty carefully selected sermons which are representative of his preaching. The sermons are interesting, inspirational and thought-provoking. The reviewer liked best the series of six sermons entitled, "What Jesus Has to Say."

Paul Hutchinson has written a foreword, *Portrait of a Preacher*, which enhances the value of the book because it gives a word portrait of Dr. Tittle. Ernest Fremont Tittle was one of America's greatest preachers. Any pastor will profit by reading and analyzing these sermons.

V. L. Stanfield

Mr. Jones, Meet the Master. By Peter Marshall. New York: Fleming H. Revell Company, 1949. 192 pp. \$2.50.

The sub-title of this volume, "The Sermons and Prayers of Peter Marshall," explains its contents. These are the sermons which Peter Marshall," preached from his pulpit in Washington's historic New York Avenue Presbyterian Church and the prayers which he offered in the United States Senate.

When Peter Marshall preached in his pulpit, the people of Washington flocked to hear him; when he prayed in the Senate, Senators left their committee meetings to listen to his prayers.

These sermons and prayers are unique as was Peter Marshall. The sermons were preached to meet the needs of those in the pews and to exalt Jesus Christ. Any preacher who reads these sermons will have his imagination fired, his mind stirred and his soul lifted. After reading them one could wish that he had heard Peter Marshall preach.

V. L. Stanfield

Take A Second Look At Yourself. By John Homer Miller. New York: Abingdon-Cokesbury, 1950. 187 pages. \$2.00.

"Therapeutic preaching" at its best is set forth in this creation from the pen of a counseling pastor. The sermons—twenty-two of them—deal realistically with the inner conflicts, or psychic tensions, which waylay the consciousness of modern Christians. The sermons are distinctly *pastoral* in content, assuming that the hearer or readers lives at least within an accepted framework of Christian tradition. They are not necessarily evangelistic in content.

However, the vibrant note of Christian conviction stands predominant in this work. The reality of suffering is in no place "toned down" or glassed over. Religion is not so much an "aspirin" here as it is the stirring of personal resources to meet and deal with conflict and difficulty.

Wayne E. Oates

Prayer—Asking and Receiving. By evangelist John R. Rice, D.D. Wheaton, Illinois: Sword of the Lord Publishers, 325 pages. \$2.00.

The author believes in prayer with an old-fashioned, child-like faith. He relates instances of answered prayer that are present-day miracles. Assuming without question that God is a prayer-hearing God, Dr. Rice finds the difficulty in answered prayer not in God but in us. Convincingly he answers the question, "Why pray"? Prayer, he says, is asking; the answer to prayer is receiving. What shall we pray for? Well, everything that we need—daily bread, the conversion of sinners, healing, "anything and everything you want." Yet prayer is no blank check on the treasury of heaven. It must be definite, within the will of God, in faith. That God works miracles today the author is firmly convinced. Remove the hindrances to prayer, and God can and will today give answers that are no less miraculous than those recorded in the Bible. The most expensive of sin of Christians today is that of prayerlessness. The book is open at many points to critical objections, but its naive faith is stimulating and refreshing.

G. S. Dobbins

Meditations. By Toyohiko Kagawa. Translated by Jiro Takenaka. New York: Harper and Brothers, 1950. 101 one-page meditations and index. \$1.25.

Inevitably, and rightly, largely oriental in his psychology, Kagawa has been lifted by his experience of God in Christ as we love to a plane above race and culture and speaks the language of universal love, howbeit with still a specialized inflection. He is deeply instructed in the Scriptures mediated to him in their message and application through vast and varied experiences, experiences which he has laid hold on with a firm faith and utilized in deep and wide meditation.

The one hundred and one brief meditations assembled in this little volume cover a very wide range. Each is definitely related to a passage of Scripture. Perhaps number 7 will best point a window into the soul of this saintly sufferer and apostle:

LOVE IS STRONGER THAN DEATH

"All kinds of sufferings I have undergone, but no suffering has served as a reason for my denial of love. 'Love' working within me is more than able to conquer those sufferings. I do not deny the eventuality of death. Death lies sternly upon my course. Nevertheless, I believe that love has far greater power than death. Death is to be swallowed up into love. Love is stronger than death. Love's glory tramples even death underfoot. I even think that death is transformed through love into an order of art. Death is an aspect of change. But love is the substance that persists through all change. All things under the sun die for love's sake, but rise again for love's sake, too. I know no reason why we should be afraid of death if it fits into love's scheme. I know well the hardships of age and infirmity, but love is able to surpass even these.

Love is perpetual rejuvenation. Even if I am a man who is worn out with years, love, which continually advances ahead of me, provides a wider road. Since I know this, I never will lose my way or be put to confusion." (I John 3:14-16).

W. O. Carver

It's Up to You! By Wm. C. Ross. New York: Constitution and Free Enterprise Foundation. 151 pages. \$1.50.

"Why this book?" Is the title of the introductory chapter, but having read it the reader is still in doubt as to why this book. It presents a type of "success" philosophy, the heart of which seems to be that any man can make his life constructive, worthwhile, happy, or futile, according to how "he reacts to his personal experiences, and the kind of thoughts put into his mind by what he reads and hears. If he learns to profit by his experiences, and if he accepts the right kind of thoughts, he can be a useful, happy citizen. The thirty-odd brief chapters represent the author's homespun philosophy on a great variety of subjects, including such matters as words, instincts, emotions, fear, jealousy, moods, beliefs, justice, incentive, efficiency, individualism, capitalism, labor unions, the government, happiness, duty,

old age. The standpoint throughout is that of the rugged individualist who believes in free enterprise and who thinks that any man can make good who will pay the price of honest, intelligent effort. Scattered throughout the book are many quotations and quotable sayings.

G. S. Dobbins

Restoring God to Education. By Edward K. Worrell. Wheaton, Illinois: The Van Kampen Press. 110 pages. \$1.50.

The author foresees a broad extension of the Christian School movement—the plan to establish distinctively Christian schools in communities throughout the nation to which Christian parents may send their children. There is an awakening sense of need of opportunity for the education of children in a distinctly Christian atmosphere, although “many parents are still unaware of the blighting effects of paganism inherent in secularized instruction.” The author declares war on the pagan secularism in public education, sets forth the Biblical basis of education, and pleads for a return to the “old paths of the founding fathers of America.” His indictment of tax-supported secular education is severe. He charges John Dewey and his followers with much of the moral failure of modern education and sounds a clarion call to parents to awake to the perils which their children confront. A closing chapter describes the plan of organization of the “Christian School.” The book is worthy of serious thought, notwithstanding objections which must be raised to the author’s wholesale condemnation of our public school system and his proposal of the private Christian School as the remedy.

G.S. Dobbins

Evangelism and Education: The Presentation of Religion to Adults. By T. E. Jessop. London: SCM Press Limited. 140 pages. Six Shillings.

The title of the book is somewhat misleading. Only incidentally is evangelism dealt with, the chief concern being for adult Christian education. The author is professor of philosophy and psychology in the University College of Hull.

He writes out of the background of scholarly acquaintance with education, its history and present problems. His experience as chaplain in the British Armed Services during the recent war made the author acutely aware of the religious illiteracy of the average British soldier. Along with others, he participated in experiments looking toward the lifting of the level of understanding and appreciation of the Christian religion by the men in the services. He came to the conclusion that "people who had little or no religious education in their childhood should have it when they are adults." Convinced that adults will respond to the right kind of religious education, Professor Jessop deals with what he calls the "non-religious mentality" of adults today; the nature of religious education; the content of religious education; forms and methods in teaching adults; the organization of the adult education program. The book will be found valuable by all who are interested in the religious education of modern adults.

G. S. Dobbins

The Christian Teacher. By Clarence H. Benson. Chicago: The Moody Press. 285 pages. \$2.50.

For many years Professor Benson has taught in the field of Religious Education in Moody Bible Institute. Throughout his ministry of teaching he has reflected the influence of Southern Baptist Sunday school plans and ideals. He has contributed a number of useful books to the literature of Christian Education and this comes as a crowning effort to share with church school teachers his wealth of experience. The work is eminently practical, designed to be studied and taught in training schools, and so organized and presented as to make strong appeal to more advanced teachers who want something that goes beyond the smaller traditional text. The six parts of the book deal with (1) The Task, (2) The Teacher, (3) The Pupil, (4) The Lesson (5) The Teaching, (6) The Model Teacher. The volume will make a valuable addition to the library of any Sunday school teacher who takes his work seriously.

G. S. Dobbins

Kindling for Revival Fires. By J. B. Lawrence. New York: Fleming H. Revell Company, 185 pages. \$2.25.

The Executive Secretary of the Southern Baptist Home Mission Board has long been known as an eloquent and successful revivalist. This volume contains twenty of his choicest sermons. They are along the familiar lines of gospel preaching and make attractive reading. The flavor of the preacher's personality has been imparted to the written words, so that the reader who is familiar with Dr. Lawrence's style in the pulpit and on the radio, can almost catch the tone of his voice and the rhythm of his inflection from the printed page. Some of the most effective of the sermons are: "God's Love and Care;" "Your Sin Will Find You Out;" "The Wells of Salvation;" "How to Be Saved;" "Why Men Are Lost;" "What Shall the End Be?" "New Creations in Christ." The volume is well timed for use in the evangelistic crusade to be participated in by Southern Baptist Churches east of the Mississippi River during the approaching spring.

G. S. Dobbins

Emotional Maturity. By Leon J. Saul. Philadelphia: J. B. Lippincott Company, 1947. 338 pages. \$4.00.

Detailed analysis of the pilgrimage of a personality from infantile dependence upon the mother to sturdy rootage in a world at war are the stuff of which this book is made. Leon J. Saul, out of a rich storehouse of clinical experience and with the skill of a versatile teacher, makes clear to the lay-reader the causes, the case-formations, and the therapeutic relief of the disorders of personality.

The essence of neurosis is defined as "the preponderance of ontoward childhood reactions, whether persisting from earlier childhood years or mobilized by and reactive to emotional stress" (p. 291). In another place, Saul goes further to say that the persistence of childhood patterns is the "nucleus of neurosis." These patterns determine the "emotional Achilles heel" which breaks out in symptom formation when a person is under stress. The early family rela-

tionships form a "nuclear constellation." "No case, no personality, no patient's emotional problem is understood unless this nuclear constellation is clearly seen and comprehended" (p. 159).

From a structural and functional point of view, the author has described clearly the dynamics of personality as the individual under stress handles his dependent, aggressive, competitive and sexual needs. Especially valuable are his consistent references to the interplay of hostility and guilt. Whereas the author does not avoid abstractions when concepts are needed, he is not dependent upon them. Rather, he illustrates his ideas concretely with definite case material. The latter part of the book is devoted almost entirely to analysis of psychiatric casualties of World War II.

Pastors will do well to spend many hours with this book. It will make many more superficial and popular books unnecessary. It will give the pastor a grasp of the emotional realities of individuals, without at the same time causing him to rely upon easy techniques of "handling people." The basic therapeutic premise of Saul is that *understanding* precedes treatment.

Wayne E. Oates

Psychology and Life. Third Edition. By Floyd L. Ruch. Chicago: Scott Foresman and Co., 1948. 782 pages. \$3.75.

Gordon Allport has said that religion is man's "ultimate attempt to complete his personality." Gardner Murphy has said that a sort of "neurotic phobia" seems to possess the average psychologist concerning the place of religion in the total personality patterns of individuals and groups.

Floyd Ruch has written this text-book for college students called *Psychology and Life*. He fails to see the role of healthy religion in the "completion of personality." Apparently he, too, has a phobia concerning a positive psychological interpretation of religious experience as a normal area of human living. It is appalling to read the text-books written for college students and be confronted with a religious vacuum. Ruch makes four references to religion,

and all four are derogatory. The positive values of religion, if they are grasped by the author at all, are either carefully or negligently left out.

Nevertheless, on lower levels of concern, the author shows himself a competent eclectic in informing his readers of the present status of psychology in relation to the life-interests of college students. It is gratifying to read a college text-book on psychology which is not prejudiced for or against this or that "school" of thought. Ruch's research is thorough and complete. He gives good attention to the therapeutic direction that psychology has taken since the World War II. Likewise the role of the family in the integration of personality is given strong emphasis. The apparent gap between experimental and clinical psychology is bridged by this author. In the main, Ruch's best contribution is at this point.

Wayne E. Oates

Pastoral Psychology. By William Goulooze. Grand Rapids, Michigan: Baker Book House, 1950. 266 pages. \$3.50.

The flesh pots of modern secularism have been very alluring to many authorities in the field of pastoral psychology today. They have not been too concerned with talking in the "language of Zion," and a new emphasis upon evangelical truth needs to be introduced into the practice and theory of pastoral psychology. This is the somewhat monotonous theme of Goulooze's book, *Pastoral Psychology*.

The author seems to have woven together some personal experience in illness, a questionnaire study of other person's religious feelings during illness, and an academic thesis into the text of this book. He quotes voluminously, not always using primary sources for his authority and quite often using out-of-date opinions to prove his point.

The research is extensive, but lacks the first qualification of trustworthy research—an unbiased opinion from the outset. The author does much research in order to validate an "already arrived at" conclusion. He fails to understand, much less to accept, the limitations of the psychological

method at its best. He overlooks one of the most important historical sources of the secularization of modern science: i.e., the attempts of dogmatic theologians of the church to distort the facts of nature to fit their schemes of theology.

As a result, this book is more appropriate to the field of apologetics than it is as a practical guide for the pastor who takes the same theological position of the author as axiomatic, yet needs some plain suggestions about dealing with the problems of his people.

Consistently the book is negativistic, hyper-critical, and leaves only the work of Dr. J. Waterink as "a sure guide to faith and practice" in the field of pastoral psychology.

Wayne E. Oates

The Pastoral Care of the Sick. By J. C. Heuch. Minneapolis: Augsburg Publishing Co., 1950. 148 pages. \$1.50.

J. Melvin Moe translated this book by a Norwegian "strict Lutheran," J. C. Heuch. The book was written in 1889. Such a date of composition makes the book of little value to the pastor who has to visit the sick in modern hospitals, and who lives in a secularized age in which the role of a minister calls for a different technique from that of a minister of 1890. The basic gospel message of sin and salvation does not change, but ways of implementing the message to the needs of people constantly change.

This book is disappointing in that pastors are portrayed in a role and as using methods similar to that of Job's comforters. *They do all the talking.* The use of creative listening is not discussed at all. Job's word to his counselors is appropriate to this book: "Ye are all physicians of no value. Oh that you would altogether hold your peace! and it would be your wisdom" (Job 13:4a-5).

Wayne E. Oates

The Ethical Basis of Medical Practice. By Willard L. Sperry. New York: Paul B. Hoeber, Inc., 1950. \$2.50.

A book that is written in response to the questions which students and colleagues raise is naturally going to be geared

to the front-line issues of life. Professor Sperry pulls to a halt the minds of both preachers and doctors who read this book, and reminds them of the interlocking continuities of their kindred professions.

The current issues of medical ethics, such as those connected with the medical prolongation of life, the telling of the truth to a patient concerning the nature of his illness, and the relative merits and demerits of the practice of euthanasia, are set in the context of both historical and contemporary codes of medical ethics and the nature of moral choice. The relativities of moral values are set into the more secure framework of the basic principle of reverence for life itself as an enduring moral criterion.

This reviewer felt that Dr. Sperry "leaned over backwards" in his comparisons of the ethics of doctors with that of ministers, to the point that some of the more tangible problems that trouble the conscience of the physician were omitted. The newer types of treatment which alter the personality of a patient, such as the lobotomies, disturb the consciences of the doctors who perform them. The fact that the majority of psychiatrists are engaged in practice with patients who are less seriously in need of their help than are the inmates of state hospitals calls for the re-examination of a doctor's personal sense of values and a re-discovery of a sense of mission larger than one's own economic advantage. All of this causes this reviewer to agree with Dr. J. H. Means in his foreword when he says: "The dean has been overgenerous to my profession."

However, the mellow wisdom and mature insight of Dr. Sperry have filled every page of this book with exceptionally valuable guidance for the pastor in his relationship to the doctor and the physically ill patient. It is the most valuable help to a pastor in his attitudes toward the patient who is dying. Russell Dicks has said that one of the most important things a pastor does is to minister to individuals and their families as they confront death. This book is the best real help on this ministry this reviewer has found.

The careful use of illustration makes this book of in-

terest to the pastor from a homiletical point of view, because it will add fresh waters to the reservoir of the pastor's preaching ministry.

Wayne E. Oates

Doctors Courageous. By Edward H. Hume, M.D. Harper and Brothers, New York. 1950. 297 pages. \$3.50.

Here is the story of medical missions around the world in one thrill-packed volume! Written by a medical doctor who was born in India and spent most of his career in China, it is authentic as a record of scientific medical development in various parts of the world, while at the same time it is fascinating as a biographical study of scores of men and women through whom the progress was made. It has deep spiritual values, as repeatedly the Christian motivation to sacrificial service is laid bare.

The scope of the book is surprising. Its nineteen chapters are grouped in four parts: Part One, Africa; Part Two, India and Pakistan; Part Three, The Near and Middle East; Part Four, China. In each region, one meets not only the outstanding pioneers, such as David Livingstone, John Scudder, Paul Harrison, and Peter Parker, but also a host of others less well known yet equally great in commitment and service. Countless incidents in the every day experience of these Christian practitioners make the pages sparkle.

This is an ideal book to place in the hands of serious-minded young people. It should serve to call forth many more volunteers for overseas medical work. It is good reading for the layman also, and should kindle fires of missionary enthusiasm. No doctor could fail to find it interesting and challenging.

H. C. Goerner

Diary of a Dean. By W. R. Inge. New York: The Macmillan Company, 1950.

A salty sense of humor, a deep mystical piety, a shrewd political insight, a successful husband's enchantment with love for his wife, and a mature father's care for his children—all these and more are embodied in the personal diary of W. R. Inge, the Dean of St. Paul's from 1911 to 1934.

The well-disciplined pastor will find comfort and instruction in following the events of the life of Dean Inge. The typical vexations of a minister are evident in these lines: "I have been separated from my books. The waste of time is pitiful" (p. 13). "My devotional life is not what it should be; I do not meditate enough on the great things . . . Sometimes I fear I am running dry" (p. 109). "I decided to resign the Society of Sacred Study, which I have tried to keep going for many years. The apathy of the London clergy has made it a thankless task" (p. 121). Instances of this kind in a great man's life are a sort of negative comfort to the average minister to know that he is not alone!

The real meat of this volume, however, is in the accuracy with which the Dean describes the course of historical events leading up to the Second World War, and the simple human drama of the private sufferings of his own family during the years of his work at St. Paul's. The loss of his daughter by a dread disease, the loss of his son in the war, the approach of retirement and the feeling of the presence of old age, and the loss of his wife late in life—these are described in brief but meaningful words. The reader who sifts the days of the years of this man's life carefully will find real food for thought and action.

Wayne E. Oates

William Temple, Archbishop of Canterbury: His Life and Letters.

By F. A. Iremonger. London: Oxford University Press, 1948. 663 pp. \$6.50.

The name of William Temple will long be remembered as one of the greatest of the Archbishops of Canterbury and as one of the noblest souls ever nurtured by the Christian faith. When he died at Westgate, October 26, 1944, the loss was felt by free churchmen almost as much as by The Church of England. He was "everybody's Archbishop." Born October 15, 1881, the second son of Frederick Temple, then Bishop of Exeter and later Archbishop of Canterbury, William Temple was educated at Rugby and Oxford. Before becoming Archbishop of Canterbury he was Headmaster

of Repton, Rector of St. Jame's in London, Canon of Westminster, Bishop of Manchester, and Archbishop of York.

From 1932 to 1934, while Archbishop of York, he delivered his famous Gifford Lectures at Glasgow, published under the title of *Nature, Man and God*. Immediately they were recognized as an intellectual ornament of Christian thought. By this time Temple had moved from philosophical idealism to a position designated by him as "dialectical realism." In Iremonger's biography Dorothy Emmet has contributed a chapter (pp. 521-539) on Temple as a philosopher in which she points out that it is in his Gifford Lectures that his philosophy is to be judged. From the world as apprehended by science to the reality of mind, and from an immanent central mind to a transcendent divine personality Temple moved in his attempt to establish "The Transcendence of the Immanent." Then he passes from the idea of revelation to grace, and from here to the threshold of revealed theology. This is "The Immanence of the Transcendent." Toward the end of Temple's life there was an increasing emphasis on the relevance of the Christian revelation, and if one can find a *via media* between Temple and Emil Bunner he will have found the Christian philosophy most likely to live in the future.

But William Temple is just as important in social ethics and the ecumenical movement. As an Oxford student he worked with boys' clubs at a University Settlement and for fifteen years (1905-1920) he was President of the Workers' Educational Association. His social views were often so progressive that at one time he was suspected by Scotland Yard. However, before Temple died, he rose to the stature of a Christian social prophet, not only in England, but throughout the Christian World. His concern for applied Christianity was no doubt one of the factors that kindled activities in world Christianity.

For years to come the student of the life and thought of William Temple—and there will be many—will find Iremonger's monumental research a treasure.

Dale Moody

American Democracy and Natural Law. By Cornelia Geer Le Boutillier. New York: Columbia University Press, 1950. 204 pages. \$3.00.

This is a treatise of eminent worth on a most vital subject. Professor Boutillier examines the "living roots which underlie healthy political and legal institutions, especially in this country." Her thesis sums up to this: contrary to widely held opinion our American type of democracy is not fundamentally informed by natural law theories but by a more pragmatic empiricist ethic (pp. 18-19). Our founding fathers, the author affirms, while acquainted with the idea of natural law in terms of a metaphysical principle that regards "the essential nature of man" as the sufficient source and criterion of human rights and of justice, nevertheless were moving away from this sort of thinking to a more empirical, demonstrable and pragmatic type of thinking in matters political. Speaking critically of this concept of natural law Le Boutillier argues: "This doctrine perpetuates, in its complex of assumed meanings, all those elusive, sophistical, factitious, and unclear concepts relating to man which purport to derive from his rational nature" (p. 107).

There is good reason to assume, our author contends, that Hegel's high view of the state viewed in terms of absolute ethic, encouraged the rise of Nazi totalitarianism (p. 53). In American democracy, however, we are operating in terms of compromise. To quote our author: "Democracy holds that a loose governmental arrangement, challenging each and all rather than deferring to an overarching authority, will actually promote, more successfully than *ad rem* decrees, the fullest opportunity for such a program to realize itself. In this chief concern of democracy the correlation between the liberal state and empirical ethics should be apparent. Both are grounded in reality, are nonperfectionist and empirical to the last degree" (p. 20). Democracy, then, is never perfect nor does it claim perfection. "It is not a structure, but a process, an attempt to discern the best and to seek to make it work, and, if it will not work, to modify it or reject it and find something—perhaps not quite so

"good"—which will work. Democracy must work if it is to endure" (p. 21).

Modern totalitarian schemes of government such as fascism, nazism and communism are clearly rejected. They are either inspired by too high a confidence in the power of the state or too low in an estimate of human nature. Democracy tries to balance between these two views, and, being "man's high adventure in adjustment, in correlation . . . it is a continuous endeavor to adjust and to correlate his vaulting and impatient desire for freedom for the individual, which is a drawn sword against oppression, with his more cautious need for security, which the state through government can provide" (p. 25).

In the continuing discussion concerning the roots of our democracy this book will prove a helpful and constructive guide. It may also be a warning against those who too easily identify our faltering democratic experiment with the Kingdom of God. It may chasten the hotspurs amongst us against proclaiming Holy Crusades in defense of that Le Boutillier calls "a compromise, a makeshift . . . that does not pretend to be anything else."

William A. Mueller

Puerto Rico's Economic Future. By Harvey S. Perloff. The University of Chicago Press, Chicago, 1950. 435 pages plus illustrations. \$4.75.

"The past few years have witnessed a change wherein we in Puerto Rico have progressed from Operation Lament to Operation Boostrops. The people of Puerto Rico aim to lift themselves—two million strong—to the standard achievements and opportunities typical of modern technical industrial society." These brave words are attributed to the governor of Puerto Rico, Luis Munoz Marin. This book is evidence that the statements is more than mere words, for it represents a complete survey of the social and economic resources of the little island, with a blue-print for bringing the productive powers of the people to their maximum capacity. Dr. Perloff's splendid book is based upon wider

studies carried out by the Social Science Research Center of the University of Puerto Rico.

The significance of this study is that it does not ask the question, What can Puerto Rico hope from Uncle Sam?, but rather, What can Puerto Rico do for itself, using its own resources? Limits to these resources are recognized. For example, the densely populated island cannot hope to produce more than 73 per cent of its food requirements locally. But this is a great improvement over the 58 per cent produced in the islands in 1945-46 (p. 330). To augment the agricultural economy, a development of small industries is suggested, along with "population control." There are plans too for the improvement of public services and social service.

No one interested in the welfare of the people of Puerto Rico, whether statesmen or missionary, can afford to ignore this study.

H. C. Goerner

A Short History of the Middle East. By George E. Kirk. Washington: Public Affairs Press, 1949. 301 pages. \$3.75.

Mr. Kirk—concerning whose identity no explanatory word is offered—has written a general history of the Arabian peninsula and the Arabic-speaking countries to the north, the Arabic-speaking lands of North East Africa, Anatolia, and Iran. The period covered is from the rise of Islam (early seventh century) to the present—with emphasis given to more recent times.

The work is documented, in the main, from standard secondary sources and from modern journals and newspapers. It is well-written, full of facts, and its value is enhanced by the inclusion of 14 maps.

T. D. Price

Iran: Past and Present. By Donald N. Wilber. Princeton: Princeton University Press, 1948. 234 pages. \$3.00.

The military and political developments of the last years have focused some attention on the international importance of Iran. These developments have not, however,

illuminated the historic emergence of the Persian traditions and culture. This book is aimed at filling in the story of Iran's historic and cultural heritage (Part I, pages 1-94); and at interpreting modern Iran within the context of her resources, industry, commerce and trade, transportation, government and people, (Part II, pages 95-211). There are also inserted several pictures and a map.

Mr. Wilber has spent fifteen years of travel and study in the Middle East, besides a four-year residence in Iran. His work is quite thorough, and factually presents the results of his study. Princeton Press has issued the book in attractive form.

T. D. Price

The Origins and History of Religions. By John Murphy. Manchester University Press, 1949. 454 pages. 25 shillings.

In his decidedly fresh and original treatment of Comparative Religion, the sometime professor of that subject in Manchester University has classified the religions of the world in five groups, which he calls "the Five Religious Horizons." These correspond with stages in the cultural development of the human race, and are designated the Primitive, the Animistic, the Agricultural, the Civilized, and the Prophetic. At each stage, a general description of the characteristics of religion is given, and concrete illustrations from specific, typical religions supply the detail. The result is a pleasingly wide scope without the shallowness of vague generality.

Dr. Murphy's method is, professedly, to emphasize the descriptive rather than the theoretical. In this he partly succeeds, but the reviewer feels that a theory of biological and cultural evolution, assumed by the author, dominates the study unnecessarily. Even so, however, Murphy recognizes the possibility of degeneration, as well as evolution.

The book has a curious defect. Christianity is practically ignored, so far as any orderly discussion of its place among the religions is concerned. Separate chapters are given to such minority faiths as Sikhism and Jainism, but

one looks in vain for a chapter on Christianity. Incidental references suggest that the author considers Christianity the highest form of religion yet attained, but this thought is nowhere developed. It is a brilliant but incomplete work.

H. C. Goerner

A Handbook of Judaism. By Meyer Waxman, Ph.D. New York: Bloch Publishing Company, 1947. 195 pages. \$3.50.

Here is an informative and pleasantly written book. Professor Waxman has placed both student and layman in his debt. Following a brief Introduction (pp. 1-24), he deals with The Institutions of Judaism (Part I, pp. 25-130). The five chapters in this section deal with "The Sabbath," "The Festivals," "Institutions of Prayer," "Dietary Laws," "The Family and its Institutions."

Part II (pp. 131-181) deals with The Principal Views of Judaism. The three chapters of this section treat of "God and the World," "Man and Israel in relation to God," "Ethical and Social Ideals." Glossary and Index conclude the book.

Professor Waxman, of the Chicago Hebrew Theological Seminary, is best known for his four-volume work, *A History of Jewish Literature*. He writes dispassionately, but most certainly not disinterestedly. The book can profitably be studied along with the similar (yet quite different), and widely circulated, *The Essence of Judaism* by Leo Baeck.

T. D. Price

Half of One World. By Foster Hailey. The Macmillan Company, New York, 1950. 207 pages. \$3.00.

"At war's end, in 1945," writes this crack foreign correspondent of the *New York Times*, "the whole Far East looked to the people of the United States to help them solve their problems, to help them win their freedom from oppression, from want, from fear. We have let them down. It is in an attempt to reverse that course, to arouse the interest of Americans in the Far East, that I have written his book."

The timeliness of Hailey's attempt to direct the attention

of Americans toward the turbulent East has been demonstrated by recent events in Korea, events which Hailey could not have predicted accurately, but which his book partly explains. We are of necessity thinking about Korea now, but we also need to think about China, Indo-China, Indonesia, the Philippines, and the islands of the south Pacific. All of these areas *must* concern us sooner or later, and Hailey insists upon thrusting them under our noses, pleading that we get ready in advance of the emergency and work out a plan for dealing with the political and economic problems of the people of the Orient, who after all constitute half of the entire population of the world.

This book is unsparing in its criticism of our United States policy, or *lack* of any consistent policy, in the Far East. The author will probably be accused of Communistic leanings, because he insists upon looking realistically at both sides of the question as it must appear to the people of the Orient themselves. He is only telling things that every American citizen should know, and which we shall ignore to our own sorrow. Much that he says argues not only for an enlightened diplomatic policy toward the Far East, but also for a great program of sharing, of education, and of uplift for the masses, such as has been modestly attempted by Christian missionaries.

H. C. Goerner

South Asia in the World Today. Edited by Phillips Talbot. The University of Chicago Press, Chicago, 1950. 254 pages. \$4.00.

It was appropriate that the annual Harris Institute on international affairs should have chosen as its topic "South Asia." This troubled area is looming larger and larger in its importance to the peace of the world. Here five nations have recently thrown off the bonds of colonialism and are struggling toward genuine self-government and self-sufficiency. Here Communism is making one of its strongest bids for dominance. Here the United States has just muffed a golden opportunity to demonstrate its active interest in small countries fighting for freedom and in the rights and

needs of the common masses. Here a Third World War may be largely decided.

All of these and many other sobering facts are brought out in this report of a round-table discussion in which some fifty experts on South Asia participated. There are chapters from fourteen different persons, with digests of the open discussion reflecting the opinions of many more. While professors of political science and economics constituted a majority of the members of the group, there were present such international figures as Carlos P. Romulo, Philippine representative to the United Nations, and Soedjatmoko, Indonesian delegate to the UN Security Council.

The key lectures and discussion reports cover the whole range of the problem of South Asia: cultural, social, economic, and political. In general, the region is treated as a unit, but it becomes necessary to have special chapters on India and Pakistan, and on Indonesia. Other countries touched upon are Burma, Siam, Indo-China, Malaya, and the Philippines.

The closing chapters deal with America's stake in South Asia and grapple realistically with the problem of a consistent policy of the United States which might hope to counteract Communism. Nothing could be more timely!

H. C. Goerner

Every Inch a King. A Biography of Dom Pedro I, First Emperor of Brazil. By Sergio Correa Da Costa. Translated by Samuel Putnam. The Macmillan Company, New York, 1950. 230 pages. \$3.00.

Few more colorful characters ever strode across the stage of history than Dom Pedro I. Born a prince in Portugal in 1798, he accompanied his royal father to Brazil, when he fled from Napoleon in 1807. When his father decided it was time to return to the throne in Lisbon, he left the Brazilian domain entirely in the hands of Dom Pedro, now twenty-two. The next year, spurred by nationalist sentiments which he genuinely shared, the young ruler dramatically declared the independence of Brazil. Within ten years it became necessary for him to follow his father's example

and abdicate in favor of his son, Dom Pedro II, who became the first native-born Brazilian to rule. Dom Pedro I, meanwhile, returned to Europe to wage a bitter struggle against his own brother, Dom Miguel, who had usurped the throne of Portugal. He succeeded in winning the victory and restored his daughter, Maria da Gloria, the rightful heir to the throne, only to die of tuberculosis at the early age of thirty-six.

Closely interwoven with the story of the military and diplomatic exploits of Dom Pedro on two continents is the equally romantic, though shameful, story of his love-life. He was an irrepressible Don Juan, and his biographer conceals nothing. His affair with his favorite mistress, Domitila de Castro, has few parallels in history.

Primarily the biography of a man, the book is also a record of an important epoch in the life of a nation. Dom Pedro I left his mark on Brazil. The saga is related with brilliant fluency by the present Consul for Brazil in Los Angeles. The English translation by Samuel Putnam captures the full brilliance of the original.

H. C. Goerner

Reason, Religion and Race. By Robert B. Eleazer. New York and Nashville: Abingdon-Cokesbury Press. 160 pages. Paper. (Price not given).

Here is one of the best books on the race question for study courses and group discussions I have seen. The author, whom I have known personally for a number of years, has given a goodly portion of his life to study of the race question in the South and to betterment of relations between the races. For a long time he served valiantly with the Interracial Commission of the South. In recent years he has continued his work with the Methodist Board of Education in Nashville. Perhaps there is no churchman in the South who knows more about the race problem or who has done more to get across the Christian ideal in race relations than R. B. Eleazer. This book is the best thing he has written (and he has written

much). It represents the thinking of his maturer years and in a sense is the fruit of his lifetime of service.

The book is designed for use in study groups and will serve admirably in this field, but it contains many facts and viewpoints that make it valuable for the individual reader. It contains fifteen chapters all of which will stimulate thought. These are not confined to the "Negro problem" alone. Treatment is also given the Jew, the Indian, Orientals and Mexicans. At the outset the author anchors his approach in Christianity, and this of course adds weight and significance to his book, especially for Christian teachers, leaders and groups.

Edward A. McDowell

That Old-time Religion. By Archie Robertson. Houghton Mifflin Co., Boston, 1950. 282 pages. \$3.00.

Few books have been more completely misrepresented by advance publicity releases than was this one. *Life* magazine made a feature article from a few widely separated excerpts, which utterly failed to convey the spirit and message of the book as a whole. Many readers of the magazine received the impression that Archie Robertson was a cynic, poking fun at "the old-time religion," displaying a crude lack of respect for his deceased parents, the revered Dr. and Mrs. A. T. Robertson of Louisville. This reaction was understandable on the part of those who had only the short article before them. To every one who experienced this feeling, the reviewer would urge: Read the entire book, and then decide.

Actually, the book is almost the exact opposite of a cynical, disrespectful attack upon religion. It is a sympathetic, accurate, unbiased account of religion as it is really expressed in the lives of common people in the United States. While the author obviously likes a good joke and is not restrained from telling it because it is one on the preacher, he tells it in much the same spirit as that of the preacher regaling his host at the dinner table with tales on his own fellow-ministers. There is no venom; only understanding. Each

anecdote is really an argument in favor of that "democracy in religion" which is characteristic of America, where alone these things could happen.

There is a historical thread running through the book, revealing how America has been transformed by the rise and growth of "that old-time religion." It is history told in that most painless form, the human-interest angle, of which Robertson is a master. But the solid core of the volume is based upon eye-witness observations of religion in action, to gather which Robertson visited churches, religious assemblies, seminaries, and private homes from Maine to California, interviewing countless individuals related to dozens of denominations and small sects. Practically every type of non-Catholic Christianity is touched upon. But behind the diversity of beliefs and practices, Robertson descries a certain indefinable unity; a unity, not of organization but of spirit. The spirit is essentially an attitude toward Jesus as Saviour, a belief that He may be known by each individual through intimate personal experience, and a charitable tolerance toward those whose experience takes a different form of outward expression.

Written in delightful style, *That Old-time Religion* is interesting to read, informative in content, and genuinely inspiring in its underlying message. Broadus and Robertson would surely approve of this literary apologetic for the religion that was "good enough" for them and is now pronounced good enough for their scion.

H. C. Goerner

Drawing-room Conversion. A Sociological Account of the Oxford Group Movement. By Allan W. Eister. Duke University Press, Durham, N. C., 1950. 236 pages. \$3.50.

The Oxford Group movement is by no means dead, surviving as it does in Moral Rearmament; but it has probably passed its zenith, which is far enough in the past to permit an objective study of a fairly complete nature. Dr. Eister has made the most exhaustive study thus far attempted, in what began as a doctoral thesis. In addition to reading

all of the printed materials available, he attended many group meetings and took extensive notes on informal conversations or interviews with over five hundred persons associated with the movement. The evidence thus collected he has organized and submitted to objective analysis according to the emerging principles of the sociology of religion.

As an unbiased description of the Oxford Group, how it arose, what it actually was, and some of its social effects, the book is excellent indeed. As a sociological treatise, its values are problematical. Dr. Eisler attempts to go beyond description and analysis to theoretical explanation and the formulation of a pattern of cult configuration, which might apply equally to other cults. As he himself recognizes, his theory is only a provocative hypothesis, which must await further testing.

The book is a valuable addition to the growing body of material on the cults and isms of America.

H. C. Goerner

This, My Brother. By Argye M. Briggs. Wm. B. Eerdmans Company, Grand Rapids, 1950. 347 paegs. \$3.00.

It was hardly to be expected that another full-length novel would come so soon from the pen that wrote the popular *Root Out of Dry Ground*. But it turns out that Argye Briggs had been working on her second study of life in the Southwest before the first had been accepted for publication. The mature excellence of this second work proves conclusively that the first was not a literary accident, and that Mrs. Briggs is a writer of genuine creativity.

The scene of *This, My Brother* is laid on the plains of West Texas, where Josh Kenyon fights his battles against the elements and against a deep-seated hatred of his half-brother, to whom his stern old father had shown favoritism. Ruthie enters the picture to bring romance and a steadying influence into Josh's life, and indirectly to bring Christ into his heart. As in her first novel, Mrs. Briggs succeeds in introducing the religious theme in a most natural way.

The characters in this book are more lovable, less

sordid, than were those in *Root Out of Dry Ground*. Only one character fails to "come alive"—Evart, the Negro boy who grew up with Josh and later became a doctor. But here the author is struggling with a great theme—the overcoming of race prejudice—which perhaps deserves a whole book itself.

Wholesome, entertaining, instructive, this religious novel deserves wide circulation.

H. C. Goerner

The Greatness of the Soul and The Teacher By St. Augustine of Hippo. Translated and annotated by Joseph M. Colleran. (Being No. 9 of the series **Ancient Christian Writers**.) Westminster, Maryland: The Newman Press, 1950. 255 pages. \$3.00.

The Life of Saint Antony. By St. Athanasius. Newly translated and annotated by Robert T. Meyer. (Being No. 10 of **Ancient Christian Writers**.) Westminster, Maryland: The Newman Press, 1950. 154 pages. \$2.50.

For all students of Church History the debt deepens to Professors Quasten and Plumpe for their editorial oversight of these two more volumes of the works of various of the Fathers in English translation. Professor Colleran gives us two of the lesser known works of Augustine in good English dress, while Dr. Meyer translates "the most important document of early monasticism."

These two volumes are organized and published uniformly with the earlier volumes of this important series. The high quality of translation and notation is maintained.

T. D. Price

A Critical Study of Primitive Liturgies. Especially that of St. James. By K. N. Daniel. T. A. M. Press, Tiruvalla, India. Second Edition, 1949. 267 pages. 12 shillings.

The appearance of the first edition of this book in 1937 aroused a mild controversy, which was confined largely to India. In this revised and enlarged edition, the author takes note of his critics, but refuses to change his position, which seems to the reviewer a sound one. The book will stand as a solid piece of scholarship and a valued contribution to liturgiology.

Actually, this is the first comprehensive, critical study which has been made of the various liturgies used by the Jacobite Syrian Church of South India, one of the oldest Christian bodies in the world. Mr. Daniel has accomplished the painstaking task of collecting, analyzing, and comparing various versions of the liturgy, which corresponds roughly to the Roman Catholic Mass. Numerous plates in the book reproduce sample pages from the several manuscripts.

The point which aroused controversy was Daniel's conclusion that the liturgies had been changed throughout the years, and that the changes were in the direction of a more sacramental service, "as the expense of personal Christian life." It is not surprising that some critics challenged this statement.

The Syrian Christian Church of India is likely to come more prominently into the arena of interest in the near future. It would be well if it were better known in this country. No more revealing study exists than this one.

H. C. Goerner

Today Is Mine. Day by Day Devotional Readings. Compiled and edited by Thomas Curtis Clark. Harper and Bros., New York, 1950. 373 pages. \$1.50.

One of the very best books for daily devotional use which has appeared, this will end the quest for many who have longed for just such a selection. For each day in the year there is a meditation, a scripture passage, an appropriate poem, and a brief prayer. The editor, who is known as the compiler of several books of religious poetry, has given tender care to the selection and arrangement of this material. The range is wide, the level of inspiration high. The result—a classic in its field. The price is surprisingly modest.

The Greek Philosophers. From Thales to Aristotle. By W. K. C. Guthrie. New York: Philosophical Library. 1950. 168 pages. \$2.75.

This is an excellent little study by a lecturer in classics in Cambridge University, England. It is part of the HOME STUDY BOOKS series edited by B. Ifor Evans. A short

bibliography at the end of the book enhances its value. This is a sound introduction to Greek philosophy for undergraduate students and philosophically interested readers. The author's aim is to show first of all that the Greeks were a people *sui generis* who must be understood in their own terms and setting. This aim has been well accomplished in this meaty book.

The Shadow and the Peak. By Richard Mason. The Macmillan Company, New York, 1950. 298 pages. \$3.00.

A novel by a young British author, dealing with life in modern Jamaica. Keen insights into the confused moral standards, especially among young people, in a tiny colony with racial mixture taking place. A bit too realistic to be uplifting.

The Gentle Infidel. By Lawrence Schoonover. The Macmillan Company, New York, 1950. 304 pages. \$3.00.

An imaginative historical novel, with scenes laid in Europe of the fifteenth century, climaxed by the fall of Constantinople. The hero Michael, who as a Christian youth had been impressed into the service of the Turks and converted to Islam, regains his Christian faith in the heat of conflict, inspired by the courage and faithfulness of a Venetian girl. Interesting and apparently authentic in historical background.

The Crucible. An Autobiography. By "Colonel Yay". The Macmillan Company, New York, 1950. 348 pages. \$3.75.

Born in Denver of an Irish father and a Filipina mother, Yay Panlilio had gone to Manila as a newspaper woman prior to "Pearl Harbor." Caught by the Japanese invaders, she stuck it out in Manila as long as possible, sending secret information to American forces by radio. Discovered at last, she made her escape and joined a band of Filipino guerillas, to whom she became "Mammy Yay," mothering them, encouraging them, serving as their chief intelligence officer, sharing all their hardships and dangers, until at last the enemy was driven from the land.

Although every bit as much a soldier as her beloved guerilla boys, Yay was still a woman. Woven into the story of military exploits is the romance which developed between Yay and the guerrilla leader, popularly known as Col. Marking, whom she later married. Stranger than fiction is this true story of the part one slim, dark-eyed, female patriot played in resisting the enemy and reclaiming her beloved land.

The Case of General Yamashita. By A. Frank Reel. The University of Chicago Press, 1949. 324 pages. \$4.00.

Frank Reel, who was a captain in the Claims Division of the Army, assigned to the defense counsel for General Yamashita, here brings that case before the bar of public opinion. He presents a strong argument that the execution of the Japanese general as a "War Criminal" was a flagrant miscarriage of justice, which set a dangerous precedent. Whatever opinion one may have, the book is a valuable record of the full proceedings of the trial, which may indeed have important historical consequences.

India and the United States. By Lawrence K. Rosinger. Published under the auspices of the American Institute of Pacific Relations by The Macmillan Company, New York, 1950. 149 pages. \$2.75.

The first book-length treatment of relations between the United States and the new nation of India, which came to independence on August 15, 1947. Traces events which are only beginning to shape up a definite policy on the part of either government. Emphasizes need for greater knowledge of India in this country, and greater care in determining what shall be our political and economic policies in dealing with her.

Man In The Ancient World. By Max Todres. Meador Publishing Company, Grand Rapids, 1950. 347 pages. \$3.00.

Max Todres' novel about the patriarch Abraham presents a fair view of patriarchal times in so far as the military is concerned. It is lacking in the colorful details of

background material which may be found in a book such as Florence Bauer's novel *Abram Son of Terah*.

The Exodus. By Konrad Bercovici. New York: The Beechhurst Press, 1947. 319 pages. \$3.00.

A novel based on the life of Moses and the Exodus of the Children of Israel from Egypt. This book has no regard for the Biblical account. The writer is primarily interested in relating lurid accounts pertaining to sex and in describing the great magical powers of Moses.

How to Study and Use the Bible. By Park Hays Miller. Boston, Massachusetts: W. A. Wilde Company, 1949. 142 pages. \$1.75.

The purpose as stated by the author is to help the "inexperienced Bible students." For such a group this book has some value. However, it must be emphasized that this is not a book for the experienced student of the Bible. It is far too brief a treatment of too wide a field and has no real depth.

The Son of God Among the Sons of Men. By Everett F. Harrison. Boston: W. A. Wilde Company, 1949. 251 pages. \$2.50.

The author is Professor of New Testament in the Fuller Theological Seminary. This book is a series of studies in John's Gospel arranged in brief biographical sketches. Andrew, Nathaniel, Lazarus, Mary Magdalene and Judas are among the characters studied. Avowedly devotional in treatment, the author dismisses critical problems. The book will prove useful as a devotional approach.

Outline Studies in Luke. By W. H. Griffith Thomas. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1950. 406 pages. \$3.00.

This volume is simply a collection of study outlines which may serve as a source for homiletical material. The treatment is largely devotional in emphasis and the study outlines suffer alliterative pains, but it will prove useful in a series of Bible studies. The book itself is the result of the editing of Dr. Thomas' notes by his daughter, Winifred G. T. Gillespie.

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